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I pity the butcher
I pity the cook
I pity the one
who steals this book

By
Florence Widmayer

SELECTIONS FROM THE OLD TESTAMENT

EDITED WITH
INTRODUCTION, NOTES, AND STUDY QUESTIONS

BY

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PREFACE

The selections from the Old Testament contained in this volume are primarily intended to meet the recommendation of the National Conference on Uniform Entrance Requirements in English that in college preparation the reading of selections from the Old Testament, "comprising at least the chief narrative episodes in Genesis, Exodus, Joshua, Judges, Samuel, Kings, and Daniel, together with the books of Ruth and Esther," be accepted as part of the entrance requirements in English literature. This recommendation of the Conference is exceedingly timely and should have the effect of helping the present generation of high-school and college students to an appreciative knowledge of at least the literary significance of the English Bible; for whatever other kind of knowledge they may have of it, they certainly cannot be said to know it as literature. It may be assumed that in a general way most of them have studied fragments of it for moral and religious purposes, but it cannot be assumed that such a study has left them in possession of either a real knowledge of its contents, or an intelligent appreciation of its meaning as literature.

The English Bible has meant too much in English life and letters to take a place among those "classics" which are spoken of reverently and not read. The history of how we got it, its influence upon life and language and literature, its moral idealism, its abiding literary values, are an inalienable race possession, and no course of literature in either high school or college should be considered complete that does not include a study of parts of the Bible. There is enough variety of form, character,

and experience in its contents to furnish ample material for such courses.

That the Old Testament itself is peculiarly adapted to such use the following selections are meant to show. They are chosen to represent the various types of Old Testament style and narrative, and in such fullness, it is hoped, as to give that sense of unity which comes from a continuous reading of the great work as a whole. The narratives, moreover, are chosen for the significance of the events which they record, and for the fact that they gather about great outstanding personalities. The Old Testament is distinctly a volume of biographies, and the selections have been largely arranged so as to produce the impression of complete life histories. This seemed better than the plan of merely giving many fragmentary episodes. To the narrative selections have been added some selections from the prophecies, from the wisdom books, and from the strictly poetic books. It is intended by this that the selections taken together shall be thoroughly representative of the Old Testament literature.

The text used is that of the standard Authorized King James Version of 1611. It is followed in all respects except that the italicized words are uniformly printed in Roman type. The integrity of the text loses nothing by this change, and much is gained in a book intended for school use and for the general reader. The poetic passages are arranged so as to bring out the structure of the Hebrew versification and the rhythmic character of the English translation. The original punctuation, however, is retained. The paragraph arrangement needs no apology. The arbitrary division of the Authorized Version into chapters and verses detracts no little from the literary impressiveness of the Bible, and at the same time it seriously interrupts the continuity of the thought. Particularly is this the case with the narrative parts. To read them broken up piecemeal, so

to speak, is frequently so to strain the attention as to enfeeble, or quite destroy, the interest.

Each selection, therefore, in this edition, even in those cases where many verses or whole chapters are omitted from the Biblical record, is printed as if it were a continuous whole, with no reference in the text to what has been left out. The unity of the story is thus preserved. At the head of each selection, however, are given the particular chapters and verses used. The omitted parts, that is, those specially concerned with the event narrated or with other episodes in the life of the hero of the story, should be read by the student.

The notes and comments on the text are reduced to the lowest possible terms, and are only such as seemed absolutely necessary. Surely one may assume that there is accessible to every student either a Bible dictionary or one of the standard editions of the Bible, or both. These are furnished with adequate maps of Old Testament geography, and give sufficient information in regard to proper and place names. The student should be encouraged to use these easily available outside helps. Westcott's "History of the English Bible" and Gardiner's "The Bible as English Literature" are excellent for reference, — the former for the account it gives of how we got the Bible in English, and the latter for its treatment of the significance of the Bible as literature.

But the text of the Bible itself is the main thing. Of course it is important to know the history of the English Bible, to understand the tributary streams that came together in making the great translation of 1611, and to realize definitely how profoundly it has influenced English life and thought and consequently how creatively potent has been its influence upon English literature. All this constitutes a very noble story, a story well worth any student's while to learn and appreciate. But to stop with this is still to be on the outside of the meaning of the Bible.

Indeed, all this is chiefly valuable, as it leads to the text itself. The power of the Bible lies here, and no amount of knowledge about it, no mass of critical comment, however wise and learned, should be permitted to hide the text from the student. The first aim, therefore, of the teacher should be to give him such a mastery of these narratives that he will know them thoroughly, — become, so to speak, saturated with them. To get this mastery, he will have to study and re-study them; but they are well worth it, and most of them have enough inherent interest in themselves to stand such a treatment without necessarily palling on the average student. At the same time the teacher can be leading his students to an appreciation of what is more distinctly literary in character, — the simplicity, the beauty of the phrasing, the noble, unaffected dignity of the sentence rhythms, the vivid appeal the style makes to the imagination, the natural art of the narratives, the elevation of most of the poetry, and indeed of most of the prose, and the dramatic, clear-cut, lifelike drawing of human character. And if it may happen at the end of the study that our students, without being able to tell just precisely how or why, will care to turn again and again to the Old Testament because they really like it, who shall say that some good teaching has not been done and some vitally important results obtained?

H. N. S.

WOFFORD COLLEGE

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INTRODUCTION

THE Old Testament, as we have it in the King James' Authorized Version, is the product of a long series of translations. In the third century B.C. the Jews of Alexandria for their special use turned it from the Hebrew into Greek. Aside from the fact that it practically furnished the present arrangement of the books, this translation, known as the Septuagint, was the basis of the first Bible of modern Europe, the Latin Vulgate. In 383 A.D. Jerome was commissioned to prepare a specially revised version in the ecclesiastical Latin of his day. It was this Bible, the Vulgate, that remained the Bible of the Church to the time of the Reformation, and was the starting point and basis for every translation into English, influencing even the style of the English renderings to an extraordinary degree.

The first attempt, however, to turn the Bible into English is the paraphrase of the seventh century attributed to the poet Cædmon. His Genesis and Exodus are a free poetic rendering of parts of these two Old Testament books in Anglo-Saxon alliterative verse, and his Daniel is a rather close following of the first five chapters of the book of Daniel. Cædmon was followed in the next century by Cynewulf with poems dealing with Bible themes, both canonical and apocryphal, as well as with Christian myths and legends.

Side by side with these poetic adaptations, which continued on even through the Middle Ages, were translations into the vernacular speech of parts of both the Old and New Testament,—of the four Gospels and the Psalms, in particular.

But we wait till John Wycliffe (1324-1384) to get the first approximately complete translation of the Scriptures into English. Wycliffe was a scholar and reformer, the first great protestant, a prolific pamphleteer, appealing to the people in tracts written in their own vernacular. At the same time that Chaucer, with his *Canterbury Tales*, was showing the capacity of the New English as a vehicle for the highest literary expression, and William Langland, with his *Piers the Plowman*, was putting into forthright verse that the plain people could understand the growing discontent with the reigning ecclesiasticism, John Wycliffe was saying, "Since, at the beginning of faith, so many men translated into Latin, and to the great profit of Latin men; let one simple creature of God translate into English, for the profit of Englishmen. Also, Frenchmen, Bohemians, and Britons have the Bible translated into their mother language. Why shouldest not Englishmen have the same in their mother language, I cannot wit (know)." By 1380 he had translated the Apocalypse and the New Testament. The work of translation was continued by his friend Nicholas de Hereford. His labors, however, were interrupted by his excommunication in 1382, which forced him to leave England. Wycliffe himself then took up the work, and by the time of his death, 1384, saw his plans realized in an approximately complete version of the Scriptures in the mother tongue.

Wycliffe's translation was widely circulated in manuscripts, and its influence for a time was great; but it was not wholly satisfactory. It was a more or less literal rendering of the Latin Vulgate, and the text of the Vulgate, at least that which Wycliffe used, was in many places corrupt, and his own translation is said to be obscure. About 1388 John Purvey carried to successful conclusion a complete revision, which superseded Wycliffe's Bible in popular use.

The next translation, that of William Tindale, 1525-1535,

is due to the new spirit of scholarship that came with the Revival of Learning and to the rapid spread of the religious ideas of the Reformation. John Colet at Oxford and Erasmus at Cambridge brought to their study of the Scriptures both the critical attitude and methods of the new scholarship and the spirit of the religious reformers. They insisted upon a pure text and upon such a translation into the common speech as all the people, even the most unlearned, could understand. In 1516, in speaking of the Gospels and the Epistles of Saint Paul, Erasmus said:¹ "I wish that the husbandman may sing parts of them at his plow, that the weaver may warble them at his shuttle, that the traveller may with their narratives beguile the weariness of the way." It is barely possible that William Tindale, attracted by the fame of Erasmus, went about 1510 from Oxford to Cambridge, and there by personal contact caught the spirit and aims of the great Dutch scholar. At any rate, when later, as tutor in the family of Sir John Walsh, he became involved in a controversy, he is reported to have said to a "learned" man: "If God spare my life, I will cause a boy that driveth the plow shall know more of the Scripture than thou doest."

In this spirit and with this aim he entered upon his task. But in his native land he could find no congenial place. In his own quaint way he himself says: "I understood at the last not only that there was no room in my Lord of London's palace to translate the New Testament, but also that there was no place to do it in all England." He goes to the Continent, — to Hamburg and Cologne. At the latter place he began, in 1525, the printing of the New Testament. But the enemies of the Reformation forced him to seek refuge in Worms, and here, in the same year, he printed two editions of his New Testament. By the beginning of the next year it was read in England. In 1530 he published a translation

¹ Gardiner, "The Bible as English Literature," p. 313.

of the Pentateuch, and six years later at Antwerp met a martyr's death.

Tindale was an independent scholar who, while using all known authorities, — the accepted Vulgate, Luther's translations into German of 1522, Erasmus' Greek text and Latin translation of 1516, yet based his translation upon the original Greek and Hebrew. He thus set the scholarly standards, and furnished methods for all future translators. Moreover, his passionate zeal, his sensitiveness to the rhythms of English speech, his uncompromising purpose to bring the meaning of the Bible within the understanding of even the most unlettered, also set standards of clearness, simplicity, and emotional beauty. Hence it may be truly said that the English Bible, as we now have it, its peculiar qualities of style and rich literary values, are our inheritance from the labors of William Tindale.

In his spirit and according to his methods in rapid succession others took up the work of translation. In 1535 his friend Miles Coverdale published a translation, dedicating it to Henry VIII. The second and revised edition was brought out in 1537, "set forth with the King's most gracious license," the first permitted edition of the Bible in the vernacular speech, and that, too, just one year after the martyrdom of Tindale. Another friend of Tindale's and possibly a kind of literary executor, John Rogers, together with a certain¹ Thomas Matthew, in the same year published what is known as the Matthew's Bible. In 1538 Cromwell engaged the services of Coverdale, and in the spring of the next year there was published what is known as the Great Bible. In the same year, a layman, R. Taverner, printed a revision of the Matthew's Bible.

For a time activities in translating and printing the Bible

¹ It is not known who this Matthew was. Some assume that he and Rogers were one and the same person.

were held in suspense. A period of reaction followed the reign of Edward VI (1547-1553), and under Mary (1553-1558) bitter persecution broke out afresh. Rogers and Cranmer were sent to the stake, and many English protestants were driven into exile. These found a refuge in Geneva, and the scholars among them brought out in 1560 a complete translation, which represented a thorough revision of the whole Bible, done with the distinct purpose of giving the exact verbal meaning. This Genevan Bible, as it is called, at once became the popular Bible, and this in spite of the fact that with the new Queen, Elizabeth, the Great Bible continued to be the authorized Bible of the English Church. It was followed in 1568 by the Bishops' Bible, a revision prepared under the direction of Bishop Parker to offset the popularity of the Genevan revision. The effort was not successful, however, for the latter remained the Bible of the people till the King James translation of 1611.

In the effort to stem the rising tide of protestantism in England the Catholic Church authorized the translation into English of the New Testament known as the Rhemish revision (1582) and of the Douay revision of the Old Testament (1609). These were both based upon the Vulgate, and as translations were decidedly doctrinal in character. Their influence, particularly that of the first, was really to hasten the forces moving toward the Authorized revision. It helped, for one thing, to bring up for consideration the merits and defects of the Bishops' Bible. With this the growing Puritan party in the Church of England were greatly dissatisfied. James I, in the hope of compromise, desired a version that would be acceptable to all parties. The work was begun in 1607 in a broad and liberal spirit. All previous editions and all available helps were used, and in 1611 that richest literary inheritance of our English speech, the Authorized Version, was given to the world.

The Old Testament, popularly thought of as the first part of one book, the Bible, is a collection of many books, and taken together they represent a national literature. The traditions, history, experiences, thoughts, and ideals of a race, running through a long period of time, are reflected, recorded, and interpreted in them. The first impression, therefore, which these books make is that they are largely historical and their form chiefly narrative in character. They record the origin of the world from the Hebrew standpoint, the creation of the first man and woman, the entrance of evil into the world; the dim backgrounds of the beginnings of race life, in which the shepherd family is the unit; the emergence, out of this primitive life, of one family, that of Abraham, specially chosen to be favored of God as the forbears of the elect nation; the rapid increase of this family in numbers and wealth under patriarchal chiefs, Abraham, Isaac, and Jacob, until, through the leadership of Joseph, they are settled in Egypt; their multiplying here, under favoring conditions, until the family becomes the tribe, with the result that, when through oppression they are driven out of Egypt, they really go out as a nation, led by a specially appointed national leader, toward a land selected to be their home as a nation. From this time on, the record is a narrative of the history of a race possessed with a national consciousness. From this standpoint it gives the story of their conquest of the Promised Land (Joshua), the first steps in organized civil government (Judges), leading naturally to the Kingdom with Saul and David, until under Solomon, through various stages of development, the chosen family of the early days has become something like a world empire, rich, splendid, powerful. Their history then changes to a record of disintegration and decay, — the revolt of the ten tribes under Jeroboam from the rule of Rehoboam, Solomon's son, internal quarrels, dissensions, civil wars, invasions by great foreign

nations,—Assyria, Chaldea, Persia,— the scattering of the race through captivity, until finally the Romans in the first century of our era complete the work of national disintegration by destroying every vestige of organized national government.

Out of such a history and such race experiences has grown the literature of the Old Testament as an accepted record and an intimate revelation. Being progressive in character and covering in time such a wide extent of race experience, there is naturally represented in it an extraordinary variety of incident and narrative as to its contents and a corresponding variety of form. There are, for example, the strictly historical books like Genesis, Exodus, Joshua, Judges, Samuel, Kings, Chronicles, and within these books special events and episodes of particular biographical interest, stories, allegories, parables, poems; there are whole books devoted to individual characters like Ruth and Esther, or Daniel and Jonah; books of the Law, civil and ecclesiastical, — Leviticus, Numbers, Deuteronomy; prophetic books of warning, rebuke, religious aspiration and faith, interpreting in more or less rhythmic language special events or the general course of the life of the race in the light of their departure from or adherence to the divine injunctions, Amos, Hosea, Isaiah, Jeremiah; there is poetry of many kinds, — songs celebrating historical events, — Deborah's Song of Exultation over the destruction of Sisera, lyric poems of personal experience like many of the Psalms attributed to David, religious chants belonging to the liturgy of the Temple, as illustrated in a large portion of the Psalms, and even semi-dramatic poetry like the collection of love-poems known as the Song of Solomon and the profoundly philosophical Book of Job; finally, there are the so-called Wisdom Books, — the Proverbs of Solomon and the Book of Ecclesiastes, — wise, incisive comments on character and conduct for practical use and guidance, expressed in balanced, poetic form.

The narrative portions from which the body of these selections is taken present certain peculiar literary characteristics. In the first place, they are almost without exception anonymous. Their author, being a sort of impersonal annalist, was at no pains to attach his name to the record. Moreover, he was perhaps more of a compiler than an author. His function was to take the traditions, the facts, the records as he found them and weave them into something like a consistent history. It is this respect for the old and the evident purpose to combine rather than rewrite the ancient material, that preserves the archaic impression of primitive composition produced by the mass of the Old Testament narratives.

The most of them thus have the qualities that belong to a literature with the freshness and charm of the youth, or even of the childhood, of a nation on it. In their very structure their art is the art of artlessness. They are simple, straightforward, natural, vivid, real, imaginative, poetic, and free from the self-consciousness of prearranged effects. Whoever kept the records, or whoever compiled them later, was not concerned with literary form. The fact, the narrative itself, was everything. He was conscious, too, that he was relating real events, telling the life story of real persons, — events and persons vitally connected with the history of the race and explaining all that was significant in it. With these things in mind it is not hard to understand the source of the characteristic qualities of the Old Testament narratives, — the beautiful naturalness of the picture of the meeting of Isaac and Rebekah, for example, the idyllic charm in Abraham's entertainment of angelic visitors by the oaks of Mamre, the human story of Jacob and Esau, the vivid, at times dramatic, romance of Joseph and his brethren, the rare simplicity of the art of Ruth, the epic movement in the leadership of Moses, the march through the wilderness, the con-

quest of the "Promised Land," and the wars of Saul and of David.

It is to be noted, moreover, that interest centers around outstanding human personalities. So far is this true that one might almost say that the Old Testament is made up of a series of biographies. It is a history of a chosen people, to be sure, and one may not lose sight of this. But they are always a led people, and it is upon the leader, Priest, Prophet, Judge, King, that our attention is persistently directed. From the patriarch of the eldest day to the final disintegration of the race in the dawn of the New Dispensation, they walk across the pages of the Bible a living procession of thoroughly individualized men, essentially human in their greatness as well as in their weakness. Consequently, when we have studied these narratives, ostensibly the record of a race, there is left the distinct impression that the record has been written in terms of men, and that after all it is Abraham, Lot, Isaac, Jacob, Moses, Joseph, Joshua, Jephthah, Jehoshaphat, Samuel, Samson, Saul, David, Jonathan, Absalom, Solomon, that we know. It is therefore this contact with commanding and vital personalities, clearly defined in character and achievement, that helps to explain the vivid interest of the Old Testament narratives.

But this history and these biographies are not written for their own sakes. If the Old Testament is history, it is history with a distinct plan, and its vivid life-stories are essentially a part of the same plan. They are written in terms of the relation of a chosen people to Jehovah, to their God. It is this conception that furnishes the central unity to every fact and incident and experience, binding the narratives together into the developing consistency of one book and ordering their manifold variety of incident into an impressive uniformity of mood and purpose. The idea of a chosen people, set apart by Jehovah for a special mission, their

unfailing conviction that their prosperity and adversity depend wholly upon how completely they keep their part of the covenant between Him and them, their vital sense of sin, their moral idealism, not only furnish the larger unity of motive in the narratives, but also confer upon them a deep seriousness and a heightened dignity that belong to the early literature of no other people.

To speak of such qualities of the Old Testament narratives leads naturally to the more specific matter of style. Every reader of the Bible knows that there is a distinctively Biblical style. So marked is the general movement and special flavor of it that any imitation is easily recognized. Its first impression is that of dignity and elevation, due to the high seriousness, the moral earnestness, and the sense of reality that belong to its contents and to the sincerity of mood of those who wrote or compiled it. Its phrases and sentences have, as a result, a characteristic rhythmic movement that sets Bible prose apart from all other prose, giving to it an almost poetic color, and this, too, in spite of the child-like simplicity of its technical structure. The Hebrew language was bare and simple in its methods of expressing thought, totally lacking, for example, in those conjunctions which are necessary to give expression to the involved, yet logically related, processes of thought. In the Hebrew one statement follows another in simple succession, shown in the translation by the excessive frequency of the conjunction "and." Nevertheless, this simplicity of structure and sentence arrangement marches with the high dignity and appeals to the ear with the rhythmic melody of a prose that almost always borders on real poetry. Successive translations, from the Greek Septuagint through the Latin Vulgate to the Authorized Version of 1611, have caught with striking fidelity these qualities that make Bible prose so peculiar to itself and render it genuinely poetic in character.

Bible style is also marked by a simplicity, a concreteness, a vividness in the words used. More than eighty per cent of its vocabulary is made up of words of Saxon origin, and such words are particularly adapted to translating from such a language as the Hebrew. Its words are concrete, and convey ideas by definite images. It is said to have no abstract terms. Now with such a language to translate from and with the aims, methods, and spirit of the English translators, one can understand the marvelously simple, homely, concrete, vital quality of the Old Testament vocabulary. From the very beginning the translators were much concerned with a literal rendering of the meaning of the original and also with such a rendering as would make the Bible plain to the masses of people, — to the plowman as well as to the scholar. Learned and bookish terms were avoided, and words throbbing and alive in the common speech were sought. It was in this spirit and with this purpose, a spirit and purpose amounting almost to a passion, that Tindale wrought, and the King James translators themselves worked in the profound conviction that they were preparing a book for all the people. They were fortunate, too, in using the language at a time when it was in its most plastic state and when it was richly vital. The same vocabulary that Shakespeare brought to the service of his great art was also the treasure-house upon which the translators of the Bible drew. Their Version therefore was so far successful and adequate to the matter in hand that it became, and remains, the standard example of what constitutes great style in the way of simplicity, concreteness, and vividness of words.

It remains to say that the Bible, its conceptions, its ideals, its truth, its spirit, have wrought themselves into the very core of our race life. Its phrases give dignity to our common speech, and touch with their familiar beauty the best passages in our literature. Its poetry, its history, its biography, have an unfading interest, and their charm is perennial.

PALESTINE

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SELECTIONS FROM THE OLD TESTAMENT

I

THE CREATION

(Genesis i-ii, through verse 3)

In the beginning God created the heaven and the earth.

And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light. 5
And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of 10
the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning 15
were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he 20
Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the

fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: 5 and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let 10 them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light 15 upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly 20 the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God 25 saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature 30 after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in ⁵ the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth ¹⁰ upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every ¹⁵ beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. 20

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he ²⁵ had rested from all his work which God created and made.

II

THE FLOOD

(Genesis vi, 9-viii)

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was
5 filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through
10 them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth
15 of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a
20 flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And
25 of every living thing of all flesh, two of every sort shalt

thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

Thus did Noah; according to all that God commanded him, so did he.

And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

And Noah did according unto all that the LORD commanded him.

And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the

earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark: they, and every beast after his kind, 5 and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and 10 female of all flesh, as God had commanded him. And the LORD shut him in.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased 15 greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered.

20 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was 25 upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

30 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged. The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and

the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: 5 in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, which went forth to and fro, until the 10 waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put 15 forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated 20 from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were 25 dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying, Go forth of the ark, 30 thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may

breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him : every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the
5 earth, after their kinds, went forth out of the ark.

And Noah builded an altar unto the LORD ; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savour ; and the LORD said in his heart, I will not again curse the
10 ground any more for man's sake ; for the imagination of man's heart is evil from his youth ; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

III

ABRAHAM AND LOT

(Genesis xiii; xviii, 1-8, 16-33; xix, 1-30, omitting 8)

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, 5 between Beth-el and Hai; unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, 10 that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. And Abram said unto Lot, Let 15 there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will 20 go to the left.

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. 25

Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent
 5 toward Sodom. But the men of Sodom were wicked and sinners before the LORD exceedingly.

And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and east-
 10 ward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the
 15 breadth of it; for I will give it unto thee.

Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

And the LORD appeared unto him in the plains of Mamre:
 20 and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away,
 25 I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast
 30 said.

And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it

unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

And the men rose up from thence, and looked toward 5 Sodom: and Abraham went with them to bring them on the way. And the LORD said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will 10 command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

And the LORD said, Because the cry of Sodom and Go- 15 morrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the 20 LORD.

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? 25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all 30 the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city

for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said
 5 unto him, Oh let not the Lord be angry, and I will speak : Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord. Peradventure there shall be twenty found there. And he
 10 said, I will not destroy it for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once : Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the LORD went his way, as soon as he had left communing with Abra-
 15 ham : and Abraham returned unto his place.

And there came two angels to Sodom at even ; and Lot sat in the gate of Sodom : and Lot seeing them rose up to meet them ; and he bowed himself with his face toward the ground ; and he said, Behold now, my lords, turn in, I pray
 20 you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay ; but we will abide in the street all night. And he pressed upon them greatly ; and they turned in unto him, and entered into his house ; and he made them a feast,
 25 and did bake unleavened bread, and they did eat.

But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter : and they called unto Lot, and said unto him, Where are the men which came
 30 in to thee this night ? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. Unto these men do nothing ; for therefore came they under the shadow of my roof. And they said,

Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house 5 to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever 10 thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out 15 of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of 20 the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth 25 abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, my Lord: behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou 30 hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul

shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither, for I cannot do any thing till thou be come thither. There-
 5 fore the name of the city was called Zoar. The sun was risen upon the earth when Lot entered into Zoar.

Then the LORD rained upon Sodom and Gomorrah brimstone and fire from the LORD out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants
 10 of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt. And Abraham gat up early in the morning to the place where he stood before the LORD: and he looked toward Sodom and Gomorrah, and toward all the land of the
 15 plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in
 20 the which Lot dwelt. And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

IV

ISAAC AND REBEKAH

(Genesis xxiv)

And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the LORD, the God of heaven, 5 and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

And the servant said unto him, Peradventure the woman 10 will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

And Abraham said unto him, Beware thou that thou bring not my son thither again. The LORD God of heaven, which 15 took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow 20 thee, then thou shalt be clear from this my oath: only bring not my son thither again. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

And the servant took ten camels of the camels of his master, 25

and departed ; for all the goods of his master were in his hand : and he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even
 5 the time that 'women go out to draw water. And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water ; and the daughters of the men of the city come out to draw
 10 water : and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink ; and she shall say, Drink, and I will give thy camels drink also : let the same be she that thou hast appointed for thy servant Isaac ; and thereby shall I know that thou
 15 hast shewed kindness unto my master.

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair
 20 to look upon, a virgin, neither had any man known her : and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord : and she hasted, and let down her
 25 pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for
 30 all his camels. And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and

two bracelets for her hands of ten shekels weight of gold; and said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover 5 unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the LORD. And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth; I being 10 in the way, the LORD led me to the house of my master's brethren.

And the damsel ran, and told them of her mother's house these things. And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. 15 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. And he said, Come in, thou blessed of 20 the LORD: wherefore standest thou without? for I have prepared the house, and room for the camels. And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was 25 set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

And he said, I am Abraham's servant. And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, 30 and menservants, and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take

a wife to my son of the daughters of the Canaanites, in whose land I dwell : but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow
5 me. And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way ; and thou shalt take a wife for my son of my kindred, and of my father's house : then shalt thou be clear from this my oath, when thou comest to my kindred ; and if they give not thee one,
10 thou shalt be clear from my oath. And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go : behold, I stand by the well of water ; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her,
15 Give me, I pray thee, a little water of thy pitcher to drink ; and she say to me, Both drink thou, and I will also draw for thy camels : let the same be the woman whom the LORD hath appointed out for my master's son. And before I had done speaking in mine heart, behold, Rebekah came forth with
20 her pitcher on her shoulder ; and she went down unto the well, and drew water : and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also : so I drank, and she made the camels drink
25 also. And I asked her, and said, Whose daughter art thou ? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him : and I put the earring upon her face, and the bracelets upon her hands. And I bowed down my head, and worshipped the LORD, and blessed
30 the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. And now if ye will deal kindly and truly with my master, tell me : and if not, tell me ; that I may turn to the right hand, or to the left.

Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken. And it came to pass, that, when Abraham's servant heard 5 their words, he worshipped the LORD, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

And they did eat and drink, he and the men that were with 10 him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing the LORD hath 15 prospered my way; send me away that I may go to my master. And they said, We will call the damsel, and enquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her 20 nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

And Rebekah arose, and her damsels, and they rode upon 25 the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were 30 coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore

she took a vail, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted
5 after his mother's death.

V

JACOB AND ESAU

(Genesis xxvii-xxix, 1-20 ; xxxii-xxxiii, 1-5)

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son : and he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death : now therefore take, I pray thee, 5 thy weapons, thy quiver and thy bow, and go but to the field, and take me some venison ; and make me savoury meat, such as I love, and bring it to me, that I may eat ; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to 10 hunt for venison, and to bring it.

And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. Now therefore, 15 my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats ; and I will make them savoury meat for thy father, such as he loveth : and thou shalt bring it to thy father, that he may eat, and that he may bless thee before 20 his death.

And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man : my father peradventure will feel me, and I shall seem to him as a deceiver ; and I shall bring a curse upon me, and not a blessing. 25

And his mother said unto him, Upon me be thy curse, my son : only obey my voice, and go fetch me them. And he went, and fetched, and brought them to his mother : and his mother made savoury meat, such as his father loved.

5 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son : and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck : and she gave the savoury meat and the bread, which she had prepared,
15 into the hand of her son Jacob.

And he came unto his father, and said, My father : and he said, Here am I ; who art thou, my son ? And Jacob said unto his father, I am Esau thy firstborn : I have done according as thou badest me : arise, I pray thee, sit and eat of my
15 venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son ? And he said, Because the LORD thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son
20 Esau or not. And Jacob went near unto Isaac his father ; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands : so he blessed him. And he said, Art thou my very son Esau ?
25 And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat : and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near,
30 and kissed him : and he smelled the smell of his raiment, and blessed him, and said,

See, the smell of my son

Is as the smell of a field which the LORD hath blessed :

Therefore God give thee of the dew of heaven,
And the fatness of the earth,
And plenty of corn and wine:
Let people serve thee,
And nations bow down to thee: 5
Be lord over thy brethren,
And let thy mother's sons bow down to thee:
Cursed be every one that curseth thee,
And blessed be he that blesseth thee.

And it came to pass, as soon as Isaac had made an end of 10
blessing Jacob, and Jacob was yet scarce gone out from the
presence of Isaac his father, that Esau his brother came in from
his hunting. And he also had made savoury meat, and brought
it unto his father, and said unto his father, Let my father arise,
and eat of his son's venison, that thy soul may bless me. And 15
Isaac his father said unto him, Who art thou? And he said,
I am thy son, thy firstborn Esau. And Isaac trembled very
exceedingly, and said, Who? where is he that hath taken
venison, and brought it me, and I have eaten of all before thou
camest, and have blessed him? yea, and he shall be blessed. 20
And when Esau heard the words of his father, he cried with
a great and exceeding bitter cry, and said unto his father, Bless
me, even me also, O my father! And he said, Thy brother came
with subtilty, and hath taken away thy blessing. And he
said, Is not he rightly named Jacob? for he hath supplanted 25
me these two times: he took away my birthright; and, be-
hold, now he hath taken away my blessing. And he said, Hast
thou not reserved a blessing for me? And Isaac answered
and said unto Esau, Behold, I have made him thy lord, and
all his brethren have I given to him for servants; and with 30
corn and wine have I sustained him: and what shall I do
now unto thee, my son? And Esau said unto his father,
Hast thou but one blessing, my father? bless me, even me

also, O my father ! And Esau lifted up his voice, and wept.
And Isaac his father answered and said unto him,

Behold, thy dwelling shall be the fatness of the earth,
And of the dew of heaven from above ;
5 And by thy sword shalt thou live, and shalt serve thy brother ;
And it shall come to pass when thou shalt have the dominion,
That thou shalt break his yoke from off thy neck.

And Esau hated Jacob because of the blessing wherewith
his father blessed him : and Esau said in his heart, The days
10 of mourning for my father are at hand ; then will I slay my
brother Jacob.

And these words of Esau her elder son were told to Re-
bekah : and she sent and called Jacob her younger son, and
said unto him, Behold, thy brother Esau, as touching thee,
15 doth comfort himself, purposing to kill thee. Now therefore,
my son, obey my voice ; and arise, flee thou to Laban my
brother to Haran ; and tarry with him a few days, until thy
brother's fury turn away ; until thy brother's anger turn
away from thee, and he forget that which thou hast done to
20 him : then I will send, and fetch thee from thence : why
should I be deprived also of you both in one day ?

And Rebekah said to Isaac, I am weary of my life because
of the daughters of Heth : if Jacob take a wife of the daughters
of Heth, such as these which are of the daughters of the land,
25 what good shall my life do me ?

And Isaac called Jacob, and blessed him, and charged him,
and said unto him, Thou shalt not take a wife of the daughters
of Canaan. Arise, go to Padan-aram, to the house of Bethuel
thy mother's father ; and take thee a wife from thence of the
30 daughters of Laban thy mother's brother. And God Al-
mighty bless thee, and make thee fruitful, and multiply thee,
that thou mayest be a multitude of people ; and give thee
the blessing of Abraham, to thee, and to thy seed with thee ;

that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. And Isaac sent away Jacob : and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

When Esau saw that Isaac had blessed Jacob, and sent him 5 away to Padan-aram, to take him a wife from thence ; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan ; and that Jacob obeyed his father and his mother, and was gone to Padan-aram ; and Esau seeing that the daughters of Canaan 10 pleased not Isaac his father ; then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

And Jacob went out from Beer-sheba, and went toward 15 Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set ; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to 20 heaven : and behold, the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac : the land whereon thou liest, to thee will I give it, and to thy seed ; and thy seed shall be as the dust of the earth, 25 and thou shalt spread abroad to the west, and to the east, and to the north, and to the south : and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land ; 30 for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely, the LORD is in this place ; and I knew it not. And he was afraid,

and said, How dreadful is this place ! this is none other but the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and 5 poured oil upon the top of it. And he called the name of that place Beth-el, but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again 15 to my father's house in peace ; then shall the LORD be my God : and this stone, which I have set for a pillar, shall be God's house : and of all that thou shalt give me I will surely give the tenth unto thee.

Then Jacob went on his journey, and came into the land 15 of the people of the east. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it ; for out of that well they watered the flocks : and a great stone was upon the well's mouth. And thither were all the flocks gathered : and they rolled the stone 20 from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. And Jacob said unto them, My brethren, whence be ye ? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor ? And they said, We know 25 him. And he said unto them, Is he well ? And they said, He is well : and, behold, Rachel his daughter cometh with the sheep. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together : water ye the sheep, and go and feed them. And they said, We cannot, 30 until all the flocks be gathered together, and till they roll the stone from the well's mouth ; then we water the sheep.

And while he yet spake with them, Rachel came with her father's sheep : for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's

brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother, and that 5 he was Rebekah's son : and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou 10 art my bone and my flesh. And he abode with him the space of a month.

And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought ? tell me, what shall thy wages be ? And Laban had two daughters : the 15 name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed ; but Rachel was beautiful and well favoured. And Jacob loved Rachel : and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than 20 that I should give her to another man : abide with me. And Jacob served seven years for Rachel ; and they seemed unto him but a few days, for the love he had to her.

And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host : and 25 he called the name of that place Mahanaim.

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau ; Thy servant Jacob saith thus, I have sojourned with Laban, 30 and stayed there until now : and I have oxen, and asses, flocks, and menservants, and womenservants : and I have sent to tell my lord, that I may find grace in thy sight.

And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed: and he divided the people that was with him, 5 and the flocks, and herds, and the camels, into two bands; and said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto 10 thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand 15 of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

20 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. And 25 he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither 30 goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak

unto Esau, when ye find him. And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

So went the present over before him: and himself lodged 5 that night in the company. And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had. 10

And Jacob was left alone. And there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day 15 breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked 20 him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. 25

And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank. 30

And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their

children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced
5 him, and fell on his neck, and kissed him : and they wept.

VI

JOSEPH AND HIS BRETHREN

(Genesis xxxvii, 2-35; xxxix, 1-6; xli, omitting 50-52, — xlv, omitting 7-27; xlvii, 27-31; xlix, 33; l)

These are the generations of Jacob.

Joseph being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. Now Israel loved 5 Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

10

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves 15 stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and 20 said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this

dream that thou hast dreamed ? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth ? And his brethren envied him ; but his father observed the saying.

5 And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem ? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with
 10 thy brethren, and well with the flocks ; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field : and the man asked him, saying, What seekest thou ? And he said, I seek my
 15 brethren : tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence ; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

And when they saw him afar off, even before he came near
 20 unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him : and we shall see what will become of his dreams. And
 25 Reuben heard it, and he delivered him out of their hands ; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him ; that he might rid him out of their hands, to deliver him to his father again.

30 And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him ; and they took him, and cast him into a pit : and the pit was empty, there was no water in it. And they sat down to eat bread : and they lifted up

their eyes and looked, and behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and

he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's
 5 sake; and the blessing of the LORD was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat.

And it came to pass at the end of two full years, that Pharaoh
 10 dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink
 15 of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east
 20 wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of
 25 Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain
 30 of the guard's house, both me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the

captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him 5 hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. 10

And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: and, behold, there came up out of the river seven kine, fatfleshed and well favoured; 15 and they fed in a meadow: and, behold, seven other kine came up after them, poor and very ill favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness: and the lean and the ill favoured kine did eat up the first seven fat kine: and when they had eaten them up, it 20 could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the 25 thin ears devoured the seven good ears. And I told this unto the magicians; but there was none that could declare it to me.

And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The 30 seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be

seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after
 5 them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice;
 10 it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt
 15 in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that
 20 the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is? And Pharaoh said unto Joseph, Foras-
 25 much as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.
 30 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land

of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On.

5

And Joseph went out over all the land of Egypt. And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by hand-fuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

15

And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

20

25

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother,

30

Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

- And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. And
 5 Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto
 10 them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye
 15 are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, Thy servants are twelve brethren, the sons of
 20 one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come
 25 hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days.
- 30 And Joseph said unto them the third day, This do, and live; for I fear God: if ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die.

And they did so. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against 5 the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and 10 took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. 15 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, 20 What is this that God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, 25 We are true men; we are no spies: we be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and 30 take food for the famine of your households, and be gone: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them,
 5 Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And
 10 he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

And the famine was sore in the land. And it came to pass,
 15 when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our
 20 brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And
 25 they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? And Judah said unto Israel his
 30 father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except

we had lingered, surely now we had returned this second time.

And their father Israel said unto them, If it must be so now, do this ; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, 5 spices, and myrrh, nuts, and almonds : and take double money in your hand ; and the money that was brought again in the mouth of your sacks, carry it again in your hand ; peradventure it was an oversight : take also your brother, and arise, go again unto the man : and God Almighty give 10 you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

And the men took that present, and they took double money in their hand, and Benjamin ; and rose up, and went 15 down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready ; for these men shall dine with me at noon. And the man did as Joseph bade ; and the man brought the men into Joseph's 20 house.

And the men were afraid, because they were brought into Joseph's house ; and they said, Because of the money that was returned in our sacks at the first time are we brought in ; that he may seek occasion against us, and fall upon us, and 25 take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they communed with him at the door of the house, and said, O sir, we came indeed down at the first time to buy food : and it came to pass, when we came to the inn, that we opened our sacks, and, behold, 30 every man's money was in the mouth of his sack, our money in full weight : and we have brought it again in our hand. And other money have we brought down in our hands to buy food : we cannot tell who put our money in our sacks. And

he said, Peace be to you, fear not : your God, and the God of your father, hath given you treasure in your sacks : I had your money. And he brought Simeon out unto them.

And the man brought the men into Joseph's house, and gave
5 them water, and they washed their feet ; and he gave their asses provender. And they made ready the present against Joseph came at noon : for they heard that they should eat bread there. And when Joseph came home, they brought him the present which was in their hand into the house, and
10 bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake ? Is he yet alive ? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance And he
15 lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me ? And he said, God be gracious unto thee, my son.

And Joseph made haste ; for his bowels did yearn upon his brother : and he sought where to weep ; and he entered into
20 his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him, by themselves : because the Egyptians might not eat bread with the Hebrews ;
25 for that is an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth : and the men marvelled one at another. And he took and sent messes unto them from before him : but Benjamin's mess was five times as much as
30 any of theirs. And they drank, and were merry with him.

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his

corn money. And he did according to the word that Joseph had spoken.

As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so: but the man in whose hand the cup is found,

he shall be my servant; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and
 5 let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother,
 10 and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother
 15 come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go
 20 down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: and if ye take this also from me, and
 25 mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy
 30 servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the

lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my

glory in Egypt, and of all that ye have seen ; and ye shall haste and bring down my father hither.

And he fell upon his brother Benjamin's neck, and wept ; and Benjamin wept upon his neck. Moreover he kissed all his
5 brethren, and wept upon them : and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come : and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto
10 thy brethren, This do ye ; lade your beasts ; and go, get you unto the land of Canaan ; and take your father and your households, and come unto me : and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye ; take you wagons out of
15 the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff ; for the good of all the land of Egypt is yours.

And the children of Israel did so. And Joseph gave them wagons, according to the commandment of Pharaoh, and gave
20 them provision for the way. To all of them he gave each man changes of raiment ; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner ; ten asses laden with the good things of Egypt, and ten she asses laden with corn and
25 bread and meat for his father by the way. So he sent his brethren away, and they departed : and he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph
30 is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them : and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived : and Israel

said, It is enough ; Joseph my son is yet alive : I will go and see him before I die.

And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, 5 and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father : fear not to go down into Egypt ; for I will there make of thee a great nation : I will go down with thee into Egypt ; and I will also surely bring thee up again : and Joseph shall put his hand upon thine eyes. And 10 Jacob rose up from Beer-sheba : and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

And he sent Judah before him unto Joseph, to direct his face unto Goshen ; and they came into the land of Goshen. 15 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him ; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy iace, because thou art yet alive. And Joseph said unto 20 his brethren, and unto his father's house, I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me ; and the men are shepherds, for their trade hath been to feed cattle ; and they have brought their flocks, and their herds, 25 and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation ? that ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers : that ye may dwell in the land of Goshen ; for every 30 shepherd is an abomination unto the Egyptians.

And Israel dwelt in the land of Egypt, in the country of Goshen ; and they had possessions therein, and grew, and multiplied exceedingly. And Jacob lived in the land of Egypt

seventeen years: so the whole age of Jacob was an hundred forty and seven years. And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. And he said, Swear unto me. And he sware unto him. And
 10 Israel bowed himself upon the bed's head.

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

And Joseph fell upon his father's face, and wept upon him,
 15 and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. And
 20 when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt
 25 thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

And Joseph went up to bury his father: and with him went
 30 up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen:

and it was a very great company. And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in 5 the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-Mizraim, which is beyond Jordan. And his sons did unto him according as he commanded them: for his sons carried him into the land of Canaan, and buried him in the cave of the field of 10 Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre. And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15

And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, 20 Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, 25 Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of God? but as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and 30 your little ones. And he comforted them, and spake kindly unto them.

And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. And Joseph saw

Ephraim's children of the third generation; the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

And Joseph said unto his brethren, I die: and God will
5 surely visit you, and bring you out of this land unto the land
which he sware to Abraham, to Isaac, and to Jacob. And
Joseph took an oath of the children of Israel, saying, God will
surely visit you, and ye shall carry up my bones from hence.
So Joseph died, being an hundred and ten years old: and they
10 embalmed him, and he was put in a coffin in Egypt.

VII

MOSES AND THE EXODUS FROM EGYPT

(Exodus i, 8-14; ii-vi, through 13, omitting 24-26 in iv; xi-xii through 41; xiii, 17-22; xiv-xv; Deuteronomy xxxiv)

Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join 5 also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. 10 And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour. 15

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with 20 slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash herself

at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

10 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she

15 said, Because I drew him out of the water.

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way,

20 and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a

25 judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and

30 dwelt in the land of Midian: and he sat down by a well. Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them

away: but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon to day? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered 5 the flock. And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare him a son, and he called his name Gershom: for he said, 10 I have been a stranger in a strange land.

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, 15 and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the 20 desert, and came to the mountain of God, even to Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great 25 sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest 30 is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the
 5 Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children
 10 of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should
 15 go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

20 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus
 25 shalt thou say unto the children of Israel, I AM hath sent me unto you.

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob,
 30 hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, the LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen

that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to 5 thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. And I am sure that 10 the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to 15 pass, that, when ye go, ye shall not go empty: but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians. 20

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. And the LORD said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast 25 it on the ground, and it became a serpent; and Moses fled from before it. And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: that they may believe that the LORD God of their fathers, the 30 God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom:

and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his
 5 other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the
 10 water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto
 15 thy servant: but I am slow of speech, and of a slow tongue. And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.
 20 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to
 25 meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall
 30 be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto

my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. And Moses took his wife and his sons, and set them upon an ass, 5 and he returned to the land of Egypt: and Moses took the rod of God in his hand. And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thine hand: but I will harden his heart, that he shall not let the 10 people go. And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn. 15

And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him. 20

And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the LORD had visited the children of 25 Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And 30 Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey

into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto
 5 your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more
 10 give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to
 15 our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith
 20 Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not aught of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hasted them, saying, Fulfil your works,
 25 your daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

30 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. But he

said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD. Go therefore now, and work; for there shall no straw be given to you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall 5 not minish aught from your bricks of your daily task.

And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them: The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in 10 the eyes of his servants, to put a sword in their hand to slay us.

And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak 15 in thy name, he hath done evil to this people; neither hast thou delivered thy people at all. Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. 20

And God spake unto Moses, and said unto him, I am the LORD: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land 25 of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the LORD, and I will bring you out 30 from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God: and ye shall know

that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you
5 for an heritage: I am the LORD.

And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

And the LORD spake unto Moses, saying, Go in, speak unto
10 Pharaoh king of Egypt, that he let the children of Israel go out of his land. And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips? And the LORD spake unto Moses and unto Aaron,
15 and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will
20 let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the LORD gave the people favour in the sight
25 of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: and all the firstborn in
30 the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land

of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. And all these thy servants shall come 5 down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

And the LORD said unto Moses, Pharaoh shall not hearken 10 unto you; that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

And the LORD spake unto Moses and Aaron in the land 15 of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb 20 for an house: and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out 25 from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall take of the blood, and strike it on the two 30 side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with

water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; 5 with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and 10 beast; and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

15 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth 20 leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that 25 only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, 30 ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch 5 of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the 10 lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will 15 give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he 20 smote the Egyptians, and delivered our houses.

And the people bowed the head and worshipped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

And it came to pass, that at midnight the LORD smote all 25 the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for 30 there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said,
 5 We be all dead men. And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:
 10 and the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men,
 15 beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had
 20 they prepared for themselves any victual.

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD
 25 went out from the land of Egypt.

And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they
 30 return to Egypt: but God led the people about, through the way of the wilderness of the Red Sea. And the children of Israel went up harnessed out of the land of Egypt.

And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely

visit you; and ye shall carry up my bones away hence with you.

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the LORD went before them by day in a pillar of a cloud, to lead them 5 the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

And the LORD spake unto Moses, saying, Speak unto the 10 children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden 15 Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned 20 against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the LORD hard- 25 ened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel. And the children of Israel went out with an high hand: but the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, 30 beside Pi-hahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried

out unto the LORD. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word
 5 that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will show to
 10 you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.

And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go
 15 forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh,
 20 and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

And the angel of God, which went before the camp of Israel,
 25 removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the
 30 other all the night.

And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of

the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning 5 watch the LORD looked upon the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for 10 them against the Egyptians. And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning 15 appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But 20 the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the 25 sea shore. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, 30

I will sing unto the LORD, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.
The LORD is my strength and song,

And he is become my salvation :
 He is my God, and I will prepare him an habitation ;
 My father's God, and I will exalt him.

The LORD is a man of war :

5 The LORD is his name.

Pharaoh's chariots and his host hath he cast into the sea :
 His chosen captains also are drowned in the Red Sea.

The depths have covered them :

They sank into the bottom as a stone.

10 Thy right hand, O LORD, is become glorious in power :

Thy right hand, O LORD, hath dashed in pieces the enemy.

And in the greatness of thine excellency thou hast overthrown
 them that rose up against thee :

Thou sentest forth thy wrath, which consumed them as
 15 stubble.

And with the blast of thy nostrils the waters were gathered
 together,

The floods stood upright as an heap,

And the depths were congealed in the heart of the sea.

20 The enemy said,

I will pursue, I will overtake, I will divide the spoil ;

My lust shall be satisfied upon them ;

I will draw my sword, my hand shall destroy them.

Thou didst blow with thy wind, the sea covered them :

25 They sank as lead in the mighty waters.

Who is like unto thee, O LORD, among the gods ?

Who is like thee, glorious in holiness,

Fearful in praises, doing wonders ?

Thou stretchedst out thy right hand,

30 The earth swallowed them.

Thou in thy mercy hast led forth the people which thou hast
 redeemed :

Thou hast guided them in thy strength unto thy holy habita-
 tion.

The people shall hear, and be afraid :
 Sorrow shall take hold on the inhabitants of Palestina.
 Then the dukes of Edom shall be amazed ;
 The mighty men of Moab, trembling shall take hold upon
 them ; 5
 All the inhabitants of Canaan shall melt away.
 Fear and dread shall fall upon them ;
 By the greatness of thine arm they shall be as still as a stone ;
 Till thy people pass over, O LORD,
 Till the people pass over, which thou hast purchased. 10
 Thou shalt bring them in, and plant them in the mountain of
 thine inheritance,
 In the place, O LORD, which thou hast made for thee to dwell
 in,
 In the Sanctuary, O LORD, which thy hands have established. 15
 The LORD shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and with
 his horsemen into the sea, and the LORD brought again the
 waters of the sea upon them ; but the children of Israel went
 on dry land in the midst of the sea. 20

And Miriam the prophetess, the sister of Aaron, took a
 timbrel in her hand ; and all the women went out after her
 with timbrels and with dances. And Miriam answered them,

Sing ye to the LORD, for he hath triumphed gloriously ;
 The horse and his rider hath he thrown into the sea. 25

So Moses brought Israel from the Red Sea, and they went
 out into the wilderness of Shur ; and they went three days
 in the wilderness, and found no water. And when they came
 to Marah, they could not drink of the waters of Marah, for
 they were bitter : therefore the name of it was called Marah. 30
 And the people murmured against Moses, saying, What shall
 we drink ? And he cried unto the LORD ; and the LORD

showed him a tree, which when he had cast into the waters, the waters were made sweet. There he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah that is over against Jericho. And the LORD showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of

Israel hearkened unto him, and did as the LORD commanded Moses.

And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, in all the signs and the wonders, which the LORD sent him to do in the land of 5 Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

VIII

JOSHUA

(Joshua viii-ix)

And the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land: and thou shalt do
5 to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

So Joshua arose, and all the people of war, to go up against
10 Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night. And he commanded them, saying, Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready: and I, and all the people that are with me, will
15 approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them, (for they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them. Then ye shall rise
20 up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand. And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you. Joshua therefore sent
25 them forth: and they went to lie in ambush, and abode

between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. And all the people, even the people of war 5 that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai. Now there was a valley between them and Ai. And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai on the west side of the city. And when they 10 had set the people, even all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out 15 against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that there were liers in ambush against him behind the city. And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. And all the people that 20 were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel. 25

And the LORD said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: 30 and they entered into the city, and took it, and hasted and set the city on fire. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that

way: and the people that fled to the wilderness turned back upon the pursuers. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of 5 Ai. And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape. And the king of Ai they took alive, and brought him to Joshua.

10 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of 15 the sword. And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. Only the cattle and the spoil of that 20 city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua. And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day. And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua 25 commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

Then Joshua built an altar unto the LORD God of Israel in 30 mount Ebal, as Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings. And he wrote

there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests the Levites, which bare the ark of the covenant of the LORD, as well the 5 stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel. And afterward he read all the words of the law, the blessings and 10 cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them. 15

And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof; that they gathered themselves to- 20 gether, to fight with Joshua and with Israel, with one accord.

And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and 25 bound up; and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy. And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with 30 us. And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you? And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye?

And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that were
 5 beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants. Therefore now make
 10 ye a league with us. This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: and these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become
 15 old by reason of the very long journey.

And the men took of their victuals, and asked not counsel at the mouth of the LORD. And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

20 And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them. And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon and Chephirah, and
 25 Beeroth, and Kirjath-jearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel.

And all the congregation murmured against the princes. But all the princes said unto all the congregation, We have
 30 sworn unto them by the LORD God of Israel: now therefore we may not touch them. This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them. And the princes said unto them, Let them live; but let them be hewers of wood and drawers of

water unto all the congregation ; as the princes had promised them.

And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you ; when ye dwell among us ? Now therefore ye are 5 cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to 10 destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold, we are in thine hand : as it seemeth good and right unto thee to do unto us, do. And so did he unto them, and delivered them out of the hand 15 of the children of Israel, that they slew them not. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

IX

DEBORAH, BARAK, AND Jael

(Judges iv-v)

And the children of Israel again did evil in the sight of the LORD, when Ehud was dead. And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh; and he went up with

ten thousand men at his feet: and Deborah went up with him.

Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, 5 which is by Kedesh.

And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles 10 unto the river of Kishon.

And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. And the 15 LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon 20 the edge of the sword; and there was not a man left.

Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him, Turn in, my 25 lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, Stand 30 in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No. Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly

unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee
 5 the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children
 10 of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Then sang Deborah and Barak the son of Abinoam on that day, saying,

Praise ye the LORD for the avenging of Israel,
 15 When the people willingly offered themselves.

Hear, O ye kings; give ear, O ye princes;
 I, even I, will sing unto the LORD;
 I will sing praise to the LORD God of Israel.

LORD, when thou wentest out of Seir,
 20 When thou marchest out of the field of Edom,
 The earth trembled, and the heavens dropped,
 The clouds also dropped water.
 The mountains melted from before the LORD,
 Even that Sinai from before the LORD God of Israel.

25 In the days of Shamgar the son of Anath,
 In the days of Jael,
 The highways were unoccupied,
 And the travellers walked through byways.
 The inhabitants of the villages ceased, they ceased in Israel,
 30 Until that I Deborah arose,
 That I arose a mother in Israel.

They chose new gods;
Then was war in the gates :
Was there a shield or spear seen among forty thousand in
Israel ?

My heart is toward the governors of Israel,
That offered themselves willingly among the people. 5
Bless ye the LORD.
Speak, ye that ride on white asses,
Ye that sit in judgment
And walk by the way.
They that are delivered from the noise of archers in the places
of drawing water, 10
There shall they rehearse the righteous acts of the LORD,
Even the righteous acts toward the inhabitants of his villages
in Israel :
Then shall the people of the LORD go down to the gates.

Awake, awake, Deborah :
Awake, awake, utter a song : 15
Arise, Barak, and lead thy captivity captive, thou son of
Abinoam.

Then he made him that remaineth have dominion over the
nobles among the people :
The LORD made me have dominion over the mighty.

Out of Ephraim was there a root of them against Amalek ;
After thee, Benjamin, among thy people ; 20
Out of Machir came down governors,
And out of Zebulun they that handle the pen of the writer.
And the princes of Issachar were with Deborah ;
Even Issachar, and also Barak :
He was sent on foot into the valley. 25

For the divisions of Reuben
There were great thoughts of heart.

Why abodest thou among the sheepfolds,
 To hear the bleatings of the flocks?
 For the divisions of Reuben
 There were great searchings of heart.
 5 Gilead abode beyond Jordan :
 And why did Dan remain in ships?
 Asher continued on the sea shore,
 And abode in his breaches.
 Zebulun and Naphtali were a people that jeoparded their
 lives unto the death
 10 In the high places of the field.

The kings came and fought,
 Then fought the kings of Canaan
 In Taanach by the waters of Megiddo ;
 They took no gain of money.
 15 They fought from heaven ;
 The stars in their courses fought against Sisera.
 The river of Kishon swept them away,
 That ancient river, the river Kishon.
 O my soul, thou hast trodden down strength.
 20 Then were the horsehoofs broken
 By the means of the pransings, the pransings of their
 mighty ones.

Curse ye Meroz, said the angel of the LORD,
 Curse ye bitterly the inhabitants thereof ;
 Because they came not to the help of the LORD,
 25 To the help of the LORD against the mighty.

Blessed above women
 Shall Jael the wife of Heber the Kenite be,
 Blessed shall she be above women in the tent.
 He asked water, and she gave him milk ;
 30 She brought forth butter in a lordly dish.

She put her hand to the nail,
And her right hand to the workman's hammer;
And with the hammer she smote Sisera, she smote off his
head,
When she had pierced and stricken through his temples.
At her feet he bowed, he fell, he lay down : 5
At her feet he bowed, he fell :
Where he bowed, there he fell down dead.

The mother of Sisera looked out at a window,
And cried through the lattice,
Why is his chariot so long in coming ? 10
Why tarry the wheels of his chariots ?
Her wise ladies answered her,
Yea, she returned answer to herself,
Have they not sped ? have they not divided the prey ;
To every man a damsel or two ; 15
To Sisera a prey of divers colours,
A prey of divers colours of needlework,
Of divers colours of needlework on both sides,
Meet for the necks of them that take the spoil ?
So let all thine enemies perish, O LORD : 20
But let them that love him be as the sun when he goeth forth
in his might.

And the land had rest forty years.

X

GIDEON

(Judges vi-vii)

And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made
5 them the dens which are in the mountains, and caves, and strong holds. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; and they encamped against them, and destroyed the increase of the earth,
10 till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it. And
15 Israel was greatly impoverished because of the Midianites. And the children of Israel cried unto the LORD.

And it came to pass, when the children of Israel cried unto the LORD because of the Midianites, that the LORD sent a prophet unto the children of Israel, which said unto them,
20 Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; and I said unto

you, I am the LORD your God ; fear not the gods of the Amorites, in whose land ye dwell. But ye have not obeyed my voice.

And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite : and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us ? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt ? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites : have not I sent thee ? And he said unto him, Oh my Lord, wherewith shall I save Israel ? behold, my family is poor in Manasseh, and I am the least in my father's house. And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him, If now I have found grace in thy sight, then show me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. 25

And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour : the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes ; and there rose up fire out of the rock, and con-

sumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have
5 seen an angel of the LORD face to face. And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die.

Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abi-ezrites. And it came to pass the same night, that
10 the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it: and build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take
15 the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down. Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that
20 he did it by night.

And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built. And they said one to another,
25 Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing. Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that
30 was by it. And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar. Therefore on that day he called

him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. But the Spirit of the LORD 5 came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him. And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them. 14

And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And 15 it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let 20 it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

Then Jerubbaal, who is Gideon, and all the people that 25 were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, 30 lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And

there returned of the people twenty and two thousand; and there remained ten thousand.

And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them
 5 for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. So he brought down the people unto the water: and the LORD said unto Gideon, Every one that
 10 lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down
 15 upon their knees to drink water. And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place. So the people took victuals in their hand, and their trumpets: and
 20 he sent all the rest of Israel every man unto his tent, and retained those three hundred men. And the host of Midian was beneath him in the valley.

And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have
 25 delivered it into thine hand. But if thou fear to go down, go thou with Phurah thy servant down to the host: and thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed
 30 men that were in the host. And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude. And when Gideon was come, behold, there was a

man that told a dream unto his fellow, and said, Behold I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host. And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian. And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps, within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the LORD, and of Gideon.

So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch: and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the LORD, and of Gideon: and they stood every man in his place round about the camp. And all the host ran, and cried, and fled. And the three hundred blew the trumpets; and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath.

And the men of Israel gathered themselves together out

of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-
5 barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan. And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued
10 Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

XI

JEPHTHAH

(Judges xi-xii, through 7)

Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah. And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son 5 of a strange woman. Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

And it came to pass in process of time, that the children of Ammon made war against Israel. And it was so, that when 10 the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: and they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon. And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel 15 me out of my father's house? and why are ye come unto me now when ye are in distress? And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead. 20 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head? And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words. Then 25

Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land? And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably.

And Jephthah sent messengers again unto the king of the children of Ammon; and said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon: but when Israel came up from Egypt, and walked through the wilderness unto the Red Sea, and came to Kadesh; then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab: but he would not consent: and Israel abode in Kadesh. Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab. And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place. But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country. And they possessed all the coast of the Amorites, from Arnon even unto

Jabbok, and from the wilderness even unto Jordan. So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it? Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out 5 from before us, them will we possess. And now art thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them, while Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by 10 the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time? Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon. Howbeit 15 the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the 20 children of Ammon. And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be 25 the LORD's, and I will offer it up for a burnt offering.

So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the 30 vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and

with dances: and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them
 5 that trouble me: for I have opened my mouth unto the LORD, and I cannot go back. And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for
 10 thee of thine enemies, even of the children of Ammon. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And he sent her away for two months: and
 15 she went with her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, that the daughters
 20 of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon,
 25 and didst not call us to go with thee? we will burn thine house upon thee with fire. And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. And when I saw that ye delivered me not, I
 30 put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

Then Jephthah gathered together all the men of Gilead,

and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites. And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites 5 which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay; then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages 10 of Jordan. And there fell at that time of the Ephraimites forty and two thousand.

And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

XII

SAMSON

(Judges xiv-xvi)

And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines :
5 now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me ; for she pleaseth
10 me well. But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines : for at that time the Philistines had dominion over Israel. Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Tim-
15 nath : and, behold, a young lion roared against him. And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand : but he told not his father or his mother what he had done. And he went down, and talked with the woman ; and
20 she pleased Samson well.

And after a time he returned to take her, and he turned aside to see the carcase of the lion : and, behold, there was a swarm of bees and honey in the carcase of the lion. And he took thereof in his hands, and went on eating, and came to
25 his father and mother, and he gave them, and they did eat :

but he told not them that he had taken the honey out of the carcase of the lion.

So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty ⁵ companions to be with him. And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments: but if ye cannot declare it me, then shall ye give ¹⁰ me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them,

Out of the eater came forth meat,
And out of the strong came forth sweetness. ¹⁵

And they could not in three days expound the riddle. And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us ~~the~~ riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so? ²⁰ And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee? And she wept before him ²⁵ the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people. And the men of the city said unto him on the seventh day before the sun went down, ³⁰

What is sweeter than honey?
And what is stronger than a lion?

And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle. And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave
5 change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend.

But it came to pass within a while after, in the time of
10 wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in. And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer
15 than she? take her, I pray thee, instead of her.

And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure. And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in
20 the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives. Then the Philistines said, Who hath done this? And they answered, Samson, the son
25 in law of the Timnite, because he hath taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease. And
30 he smote them hip and thigh with a great slaughter. And he went down and dwelt in the top of the rock Etam.

Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. And the men of Judah said, Why are ye come up against us? And they answered, To bind

Samson are we come up, to do to him as he hath done to us. Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto 5 me, so have I done unto them. And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. And they spake unto him, saying, No; but we will 10 bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon 15 him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said,

20

With the jawbone of an ass, heaps upon heaps,
With the jaw of an ass have I slain a thousand men.

And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.

25

And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? But God clave an hollow place that was in the jaw, and there came water thereout; and when 30 he had drunk his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which is in Lehi unto this day.

And he judged Israel in the days of the Philistines twenty years.

Then went Samson to Gaza. And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, 10 and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice 15 him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver.

And Delilah said to Samson, Tell me, I pray thee, wherein 20 thy great strength lieth, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withs which 25 had not been dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

30 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. Delilah therefore took

new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread. And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me 5 wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the 10 web. And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was 15 vexed unto death; that he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. 20

And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon 25 her knees; and she called for a man, and she caused him to shave off the seven locks of his head: and she began to afflict him, and his strength went from him. And she said; The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, 30 and shake myself. And he wist not that the LORD was departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

Howbeit the hair of his head began to grow again after he was shaven. Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson
 5 our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he
 10 may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.
 15 Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called upon the LORD, and said, O LORD God, remember me, I pray thee, and
 20 strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson
 25 said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

Then his brethren and all the house of his father came
 30 down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

XIII

RUTH

(Ruth i-iv, through 17)

Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name 5 of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

And Elimelech Naomi's husband died; and she was left and her two sons. And they took them wives of the women 10 of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Then she arose with her daughters in law, that she might 15 return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah. 20 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up 25

their voice, and wept. And they said unto her, Surely we will return with thee unto thy people. And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your
 5 husbands? Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons; would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my
 10 daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me. And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her. And she said, Behold, thy sister in law is gone back unto her people, and
 15 unto her gods: return thou after thy sister in law. And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die,
 20 and there will I be buried: the LORD do so to me, and more also, if aught but death part thee and me. When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

So they two went until they came to Beth-lehem. And
 25 it came to pass when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi? And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me
 30 home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

So Naomi returned, and Ruth the Moabite, her daughter in law, with her, which returned out of the country of Moab:

and they came to Beth-lehem, in the beginning of barley harvest.

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi, Let me now go 5 to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech. 10

And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee. Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? And the servant that was set over the reapers answered and said, It 15 is the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house. 20

Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou 25 art athirst, go unto the vessels, and drink of that which the young men have drawn. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? And Boaz answered 30 and said unto her, It hath fully been showed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a

people which thou knewest not heretofore. The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust. Then she said, Let me find favour in thy sight, my lord; 5 for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar.

10 And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left. And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for 15 her, and leave them, that she may glean them, and rebuke her not. So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley. And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, 20 and gave to her that she had reserved after she was sufficed.

And her mother in law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's 25 name with whom I wrought to-day is Boaz. And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen. And Ruth the Moabitess said, He 30 said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. So she kept fast by the maidens of Boaz to glean

unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, ¹⁰ that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. And she said unto her, All that thou sayest unto me I will do.

And she went down unto the floor, and did according to all ¹⁵ that her mother in law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself: and, ²⁰ behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman. And he said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end ²⁵ than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman: howbeit ³⁰ there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will

I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning.

And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be
5 known that a woman came into the floor. Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

And when she came to her mother in law, she said, Who
10 art thou, my daughter? And she told her all that the man had done to her. And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law. Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest,
15 until he have finished the thing this day.

Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men
20 of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: and I thought to advertise thee, saying, Buy it before the inhabitants, and
25 before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it. Then said Boaz, What day thou buyest the field of the hand of Naomi,
30 thou must buy it also of Ruth the Moabite, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it. Now this was the manner in former

time in Israel concerning redeeming and concerning changing, for to confirm all things: a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

5 And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name 10 of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of this place: ye are witnesses this day. And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like 15 Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem: and let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

20 So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son. And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a 25 restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath borne him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son 30 born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

XIV

SAMUEL, SAUL, AND DAVID

(1 Samuel ix-xi; xiii-xviii, through 16; xx; xxxi; 2 Samuel i: xv; xviii; 1 Kings i, beginning with 5,-ii, through 11)

Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a son, whose name was Saul, a choice young man, 5 and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upwards he was higher than any of the people.

And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son, Take now one of the servants with thee, 10 and arise, go seek the asses. And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not. And when they 15 were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us. And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely 20 to pass: now let us go thither; peradventure he can show us our way that we should go. Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to

bring to the man of God: what have we? And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way. (Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and 5 let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.) Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was.

And as they went up the hill to the city, they found young 10 maidens going out to draw water, and said unto them, Is the seer here? And they answered them, and said, He is; behold, he is before you: make haste now, for he came to day to the city; for there is a sacrifice of the people to day in the high place: as soon as ye be come into the city, ye shall 15 straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him. And they went up into the city: and when they were 20 come into the city, behold, Samuel came out against them, for to go up to the high place.

Now the LORD had told Samuel in his ear a day before Saul came, saying, To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint 25 him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over 30 my people.

Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. And Samuel answered Saul, and said, I am the seer: go up before me unto

- the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on
 5 whom is all the desire of Israel? Is it not on thee, and on all thy father's house? And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?
- 10 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons. And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.
- 15 And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left: set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.
- 20 And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house. And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And
 25 Saul arose: and they went out both of them, he and Samuel, abroad.

And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew
 30 thee the word of God. Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance? When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre in the

border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the plain 5 of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: and they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands. After 10 that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they 15 shall prophesy: and the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. And thou shalt go down before me to Gilgal; 20 and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings; seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

And it was so, that when he had turned his back to go from 25 Samuel, God gave him another heart: and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, 30 behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets? And one of the same place answered and said, But who is their father?

Therefore it became a proverb, Is Saul also among the prophets? And when he had made an end of prophesying, he came to the high place.

And Saul's uncle said unto him and to his servant, Whither
5 went ye? And he said, To seek the asses: and when we saw that they were no where, we came to Samuel. And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the king-
10 dom, whereof Samuel spake, he told him not.

And Samuel called the people together unto the LORD to Mizpeh; and said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out
15 of the hand of all kingdoms, and of them that oppressed you: and ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes,
20 and by your thousands.

And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish
25 was taken: and when they sought him, he could not be found. Therefore they inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff. And they ran and fetched him thence: and when he stood among the
30 people, he was higher than any of the people from his shoulders and upward.

And Samuel said to all the people, See ye him, whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God

save the king. Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD.

And Samuel sent all the people away, every man to his house. And Saul also went home to Gibeah; and there ⁵ went with him a band of men, whose hearts God had touched. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

Then Nahash the Ammonite came up, and encamped ¹⁰ against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee. And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all ¹⁵ Israel. And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee. Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all ²⁰ the people lifted up their voices, and wept. And, behold, Saul came after the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh. And the Spirit of God came upon Saul when he heard those tidings, and his ²⁵ anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell ³⁰ on the people, and they came out with one consent. And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by that time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh; and they were
 5 glad. Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host
 10 in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

And the people said unto Samuel, Who is he that said,
 15 Shall Saul reign over us? bring the men, that we may put them to death. And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.

Then said Samuel to the people, Come, and let us go to
 20 Gilgal, and renew the kingdom there. And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

25 Saul reigned one year; and when he had reigned two years over Israel, Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man
 30 to his tent.

And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. And all Israel heard say that Saul had smitten a

garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal. And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand 5 which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in 10 high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling. And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; 15 and the people were scattered from him. And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and 20 Saul went out to meet him, that he might salute him. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore 25 said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. And Samuel said to Saul, Thou hast done foolishly; thou hast not kept the commandment of the LORD thy God, which he commanded 30 thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain

over his people, because thou hast not kept that which the LORD commanded thee.

And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were
5 present with him, about six hundred men. And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin.

But the Philistines encamped in Michmash. And the spoilers came out of the camp of the Philistines in three
10 companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual: and another company turned the way to Beth-horon: and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness.

15 Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears: but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock. Yet they had a file for the
20 mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was
25 there found.

And the garrison of the Philistines went out to the passage of Michmash.

Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come,
30 and let us go over to the Philistines' garrison, that is on the other side. But he told not his father. And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people that were with him were about six hundred men; and Ahiah, the son of Ahitub,

I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone. And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and 5 a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh. The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah. And Jonathan said to the young man that bare his armour, Come, and let 10 us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few. And his armourbearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart. Then 15 said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up: for the 20 LORD hath delivered them into our hand: and this shall be a sign unto us.

And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid 25 themselves. And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will show you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel. And Jonathan climbed up upon his 30 hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him. And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it

were an half acre of land, which a yoke of oxen might plough. And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great
5 trembling.

And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another. Then said Saul unto the people that were with him, Number now, and see who is gone from
10 us. And when they had numbered, behold, Jonathan and his armourbearer were not there. And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel. And it came to pass, while Saul talked unto the priest, that the noise that was in
15 the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand. And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discom-
20 fiture. Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel which had hid themselves in
25 mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. So the LORD saved Israel that day: and the battle passed over unto Beth-aven.

And the men of Israel were distressed that day; for Saul
30 had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food. And all they of the land came to a wood; and there was honey upon the ground. And when the people were come into the wood.

behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath. But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to 5 his mouth; and his eyes were enlightened. Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint. Then said Jonathan, My father hath troubled the land: see, I pray you, 10 how mine eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines? 15

And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint. And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the people did eat them with the blood. Then they told Saul, saying, Behold, the people 20 sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day. And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin 25 not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew them there. And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD.

And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God. And Saul asked counsel of God, Shall I

go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.

And Saul said, Draw ye near hither all the chief of the people: and know and see wherein this sin hath been this day.

5 For, as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him. Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul,

10 Do what seemeth good unto thee. Therefore Saul said unto the LORD God of Israel, Give a perfect lot. And Saul and Jonathan were taken: but the people escaped. And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken. Then Saul said to Jonathan, Tell me what

15 thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die. And Saul answered, God do so and more also: for thou shalt surely die, Jonathan. And the people said unto Saul, Shall Jonathan die, who hath wrought

20 this great salvation in Israel? God forbid: as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not. Then Saul went up from following the Philistines: and the Philistines went to their

25 own place.

So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them. And he gathered an

30 host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

Now the sons of Saul were Jonathan, and Ishui, and Melchishua: and the names of his two daughters were these; the

name of the firstborn Merab, and the name of the younger Michal: and the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner, the son of Ner, Saul's uncle. And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel. And there was sore war against the Philistines all the days of Saul. And when Saul saw any strong man, or any valiant man, he took him unto him.

Samuel also said unto Saul, The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

Then came the word of the LORD unto Samuel, saying, It

repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night. And when Samuel rose early to meet
 5 Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD. And
 10 Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have
 15 utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the
 20 LORD anointed thee king over Israel? And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the
 LORD, but didst fly upon the spoil, and didst evil in the sight
 25 of the LORD? And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things
 30 which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than

the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and 5 thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected 10 thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And 15 also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent. Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God. So Samuel turned again 20 after Saul; and Saul worshipped the LORD.

Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. And Samuel said, As thy sword hath made women childless, so 25 shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned 30 for Saul.

And the LORD repented that he had made Saul king over Israel. And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning

over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an
 5 heifer with thee, and say, I am come to sacrifice to the LORD. And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

And Samuel did that which the LORD spake, and came to
 10 Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the
 15 sacrifice.

And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed is before him. But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him:
 20 for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this. Then Jesse made Shammah to pass by. And he said, Neither
 25 hath the LORD chosen this. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep.
 30 And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he. Then Samuel took

the horn of oil, and anointed him in the midst of his brethren : and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him. And Saul's servants said 5 unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp : and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. 10 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and 15 a comely person, and the LORD is with him. Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and 20 stood before him : and he loved him greatly ; and he became his armourbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me ; for he hath found favour in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his 25 hand : so Saul was refreshed, and was well, and the evil spirit departed from him.

Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, 30 in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on

a mountain on the other side : and there was a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six
5 cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail ; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's
10 beam ; and his spear's head weighed six hundred shekels of iron : and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array ? am not I a Philistine, and ye servants to Saul ? choose you a man for you,
15 and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants : but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day ; give me a man, that we may fight together. When
20 Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse ; and he had eight sons : and the man went among men for an old man in the days of Saul.
25 And the three eldest sons of Jesse went and followed Saul to the battle : and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah. And David was the youngest : and the three eldest followed Saul. But David went and returned
30 from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and

run to the camp to thy brethren; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.

Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. And David rose ⁵ up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his ¹⁰ carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and ¹⁵ David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with ²⁰ great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that ²⁵ he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he ³⁰ said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said,

What have I now done? Is there not a cause? And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. And when the words were heard which David
5 spake, they rehearsed them before Saul: and he sent for him.

And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philis-
10 tine to fight with him: for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and
15 when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The LORD that delivered me out of the
20 paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a
25 coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook,
30 and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

And when the Philistine looked about, and saw David, he ~~dis~~dained him: for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, ⁵ Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom ¹⁰ thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a ¹⁵ God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran ²⁰ toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a ²⁵ stone, and smote the Philistine, and slew him. But there was no sword in the hand of David; therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith.

And when the Philistines saw their champion was dead, ³⁰ they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto

Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

5 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Inquire thou whose son the stripling is. And as David returned from the slaughter
10 of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

And it came to pass, when he had made an end of speaking
15 unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And
20 Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of
25 war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king
30 Saul, with tabrets, with joy, and with instruments of musick. And the women answered one another as they played, and said,

Saul hath slain his thousands,
And David his ten thousands.

And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward.

5

And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand. And Saul cast the javelin; for he said, I will smite David even to the wall with 10 it. And David avoided out of his presence twice.

And Saul was afraid of David, because the LORD was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. And David 15 behaved himself wisely in all his ways; and the LORD was with him. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. But all Israel and Judah loved David, because he went out and came in before them.

And David fled from Naioth in Ramah, and came and said 20 before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will show it me: and why should my father hide this thing 25 from me? it is not so. And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the LORD liveth, and as thy soul liveth, there is but a step between me and death. Then said 30 Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee. And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with

the king at meat: but let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Bethlehem his city: for there is a yearly sacrifice there for all the family. If he say thus, It is well; thy
 5 servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding,
 10 if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?

And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? Then said David
 15 to Jonathan, Who shall tell me? or what if thy father answer thee roughly? And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about
 20 to morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee; the LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in
 25 peace: and the LORD be with thee, as he hath been with my father. And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not: but also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every
 30 one from the face of the earth. So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

Then Jonathan said to David, To morrow is the new moon : and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them ; then come thou : for there is peace to thee, and no hurt ; 10 as the LORD liveth. But if I say, thus unto the young man, Behold, the arrows are beyond thee ; go thy way : for the LORD hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever. 15

So David hid himself in the field : and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall : and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spake not 20 any thing that day : for he thought, Something hath befallen him, he is not clean ; surely he is not clean.

And it came to pass on the morrow, which was the second day of the month, that David's place was empty : and Saul said unto Jonathan his son, Wherefore cometh not the 25 son of Jesse to meat, neither yesterday, nor to day ? And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem : and he said, Let me go, I pray thee ; for our family hath a sacrifice in the city ; and my brother, he hath commanded me to be there : and now, if I have found 30 favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman,

do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore
 5 now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done? And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. So
 10 Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a
 15 little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?
 20 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing: only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to
 25 the city.

And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. And Jonathan
 30 said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons. And the battle 5 went sore against Saul, and the archers hit him; and he was sore wounded of the archers. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore 10 afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together. 15

And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them. 20

And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their 25 idols, and among the people. And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan.

And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul, all the valiant men 30 arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; it came even to pass on the third day, that, behold, a man came out of the camp from
 5 Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance. And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped. And David said unto him, How went
 10 the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

And David said unto the young man that told him, How
 15 knowest thou that Saul and Jonathan his son be dead? And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and
 20 called unto me. And I answered, Here am I. And he said unto me, Who art thou? And I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me; for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew
 25 him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

Then David took hold on his clothes, and rent them;
 30 and likewise all the men that were with him: and they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

And David said unto the young man that told him, Whence

art thou? And he answered, I am the son of a stranger, an Amalekite. And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed? And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died. 5 And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

And David lamented with this lamentation over Saul and over Jonathan his son: (also he bade them teach the children 10 of Judah the use of the bow: behold, it is written in the book of Jasher.)

The beauty of Israel is slain upon thy high places:
How are the mighty fallen!

Tell it not in Gath, 15
Publish it not in the streets of Askelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa,
Let there be no dew, neither let there be rain, upon you, nor
fields of offerings: 20
For there the shield of the mighty is vilely cast away,
The shield of Saul as though he had not been anointed with oil.

From the blood of the slain, from the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty. 25

Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions.

Ye daughters of Israel, weep over Saul,
 Who clothed you in scarlet, with other delights,
 Who put on ornaments of gold upon your apparel.

Now are the mighty fallen in the midst of the battle !
 5 O Jonathan, thou wast slain in thine high places.

I am distressed for thee, my brother Jonathan :
 Very pleasant hast thou been unto me :
 Thy love to me was wonderful,
 Passing the love of women.

10 How are the mighty fallen,
 And the weapons of war perished !

And it came to pass after this, that Absalom prepared him
 chariots and horses, and fifty men to run before him. And
 Absalom rose up early, and stood beside the way of the gate :
 15 and it was so, that when any man that had a controversy
 came to the king for judgment, then Absalom called unto
 him, and said, Of what city art thou ? And he said, Thy ser-
 vant is of one of the tribes of Israel. And Absalom said unto
 him, See, thy matters are good and right ; but there is no
 20 man deputed of the king to hear thee. Absalom said more-
 over, Oh that I were made judge in the land, that every man
 which hath any suit or cause might come unto me, and I
 would do him justice ! And it was so, that when any man
 came nigh to him to do him obeisance, he put forth his hand,
 25 and took him, and kissed him. And on this manner did Absa-
 lom to all Israel that came to the king for judgment : so
 Absalom stole the hearts of the men of Israel.

And it came to pass after forty years, that Absalom said
 unto the king, I pray thee, let me go and pay my vow, which
 30 I have vowed unto the LORD, in Hebron. For thy servant
 vowed a vow while I abode at Geshur in Syria, saying, If the

LORD shall bring me again indeed to Jerusalem, then I will serve the LORD. And the king said unto him, Go in peace. So he arose, and went to Hebron.

But Absalom sent spies throughout all the tribes of Israel saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not anything. And Absalom sent for Ahithophel, the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.

And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house. And the king went forth, and all the people after him, and tarried in a place that was far off. And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king. Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile. Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee. And

- Ittai answered the king, and said, As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be. And David said to Ittai, Go and pass over.
- 5 And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. And all the country wept with a loud voice; and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.
- 10 And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok, Carry back the ark of God into the city: if I shall
- 15 find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his habitation: but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him. The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and
- 20 your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will tarry in the plain of the wilderness, until there come word from you to certify me. Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.
- 25 And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up. And one told David, saying, Ahithophel is among the con-
- 30 spirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon

his head : unto whom David said, If thou passest on with me, then thou shalt be a burden unto me : but if thou return to the city, and say unto Absalom, I will be thy servant, O king ; as I have been thy father's servant hitherto, so will I now also be thy servant : then mayest thou for me defeat the counsel of Ahithophel. And hast thou not there with thee Zadok and Abiathar the priests ? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests. Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son ; and by them ye shall send unto me every thing that ye can hear. So Hushai David's friend came into the city. And Absalom came into Jerusalem.

And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. But the people answered, Thou shalt not go forth : for if we flee away, they will not care for us ; neither if half of us die, will they care for us : but now thou art worth ten thousand of us : therefore now it is better that thou succour us out of the city. And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

So the people went out into the field against Israel : and the battle was in the wood of Ephraim ; where the people of

Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country: and the wood devoured more people that day than
5 the sword devoured.

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule
10 that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak. And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of
15 silver, and a girdle. And the man said unto Joab, 'Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absa-
20 lom. Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of
25 Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And
30 they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I

have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him 5 of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran. 10 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way 15 of the plain, and overran Cushi.

And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, 20 If he be alone, there is tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings. And the watchman said, Me thinketh 25 the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, 30 and said, Blessed be the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant,

and me thy servant, I saw a great tumult, but I knew not what it was. And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still. And, behold, Cushite came; and Cushite said, Tidings, my lord the king: 5 for the LORD hath avenged thee this day of all them that rose up against thee. And the king said unto Cushite, Is the young man Absalom safe? And Cushite answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. And the king was much moved, and 10 went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

Then Adonijah the son of Haggith exalted himself, saying, 15 I will be king: and he prepared him chariots and horsemen, and fifty men to run before him. And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom. And he conferred with Joab the son of Zeruah, 20 and with Abiathar the priest: and they following Adonijah helped him. But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah. And Adonijah slew sheep and oxen and fat 25 cattle by the stone of Zohaleth, which is by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants: but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

30 Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? Now therefore come, let me, I pray thee, give thee counsel

that thou mayest save thine own life, and the life of thy son Solomon. Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth 5 Adonijah reign? Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite 10 ministered unto the king. And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou? And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my 15 throne. And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not: and he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called. 20 And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders. 25

And, lo, while she yet talked with the king, Nathan the prophet also came in. And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground. And Nathan said, My lord, O king, hast thou said, Adonijah 30 shall reign after me, and he shall sit upon my throne? For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest: and, be-

hold, they eat and drink before him, and say, God save king Adonijah. But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. Is this thing done by my lord
 5 the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?

Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king. And the king sware, and said, As the LORD liveth, that
 10 hath redeemed my soul out of all distress, even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. Then Bath-sheba bowed, with her face to the earth, and did reverence
 15 to the king, and said, Let my lord king David live for ever.

And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. The king also said unto them, Take with
 20 you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: and let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, that
 25 he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah. And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too. As the LORD hath been with my lord the king, even
 30 so be he with Solomon, and make his throne greater than the throne of my lord king David.

So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's

mule, and brought him to Gihon. And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar? And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou art a valiant man, and bringest good tidings. And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king. And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule: and Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard. And also Solomon sitteth on the throne of the kingdom. And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed. And also thus said the king, Blessed be the LORD God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.

And all the guests that were with Adonijah were afraid, and rose up, and went every man his way. And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solo-

mon swear unto me to day that he will not slay his servant with the sword. And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth : but if wickedness shall be found in him, he shall die. So
 5 king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon : and Solomon said unto him, Go to thine house.

Now the days of David drew nigh that he should die ; and he charged Solomon his son, saying, I go the way of all the
 10 earth : be thou strong therefore, and shew thyself a man ; and keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whither-
 15 soever thou turnest thyself : that the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel. Moreover thou
 20 knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle, that was about his loins, and in his
 25 shoes that were on his feet. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace. But show kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table : for so they came to me when I fled because of Absalom thy brother.
 30 And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim : but he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword. Now

therefore hold him not guiltless : for thou art a wise man, and knowest what thou oughtest to do unto him ; but his hoar head bring thou down to the grave with blood.

So David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel were forty years : seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

XV

ESTHER

Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces :) that in those days, when the king Ahasuerus sat on the throne of his
5 kingdom, which was in Shushan the palace, in the third year of his reign, he made a feast unto all his princes and his servants ; the power of Persia and Media, the nobles and princes of the provinces, being before him : when he shewed the riches of his glorious kingdom, and the honour of his excellent maj-
10 esty, many days, even an hundred and fourscore days.

And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace ; where were white, green, and
15 blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble : the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble. And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in
20 abundance, according to the state of the king. And the drinking was according to the law ; none did compel : for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. Also Vashti the queen made a feast for the women in the royal house which
25 belonged to king Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on. But the queen Vashti refused to come at the king's commandment by his chamberlains. Therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment: and the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;) What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall

make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

And the saying pleased the king and the princes; and the
 5 king did according to the word of Memucan: for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language
 10 of every people.

After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, Let there be fair young virgins
 15 sought for the king: and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be
 20 given them: and let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the
 25 son of Kish, a Benjamite; who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had
 30 neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered to-

gether unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to 5 her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women. Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it. And Mordecai 10 walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their puri- 15 fications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's 20 house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name. 25

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them 30 that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace

and favour in his sight more than all the virgins ; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, even Esther's feast ; and he made a
5 release to the provinces, and gave gifts, according to the state of the king.

And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. Esther had not yet shewed her kindred nor her people ; as Mordecai had
10 charged her : for Esther did the commandment of Mordecai, like as when she was brought up with him.

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the
15 king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen ; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out ; therefore they were both hanged on a tree : and it was written in the book of the
20 chronicles before the king.

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and
25 revered Haman : for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence. Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment ?

30 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand : for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full

of wrath. And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

5

In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar. And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries. And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

Then were the king's scribes called on the thirteenth day of the first month; and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. The posts went out, being hastened by the king's commandment; and the decree was given in
5 Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter
10 cry; and came even before the king's gate: for none might enter into the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sack-
15 cloth and ashes.

So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him; but he received it not. Then called Esther for Hatach,
20 one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was. So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. And Mordecai told him of all that had happened
25 unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she
30 should go in unto the king, to make supplication unto him, and to make request before him for her people.

And Hatach came and told Esther the words of Mordecai. Again Esther spake unto Hatach, and gave him commandment unto Mordecai; All the king's servants, and the people

of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto 5 the king these thirty days. And they told to Mordecai Esther's words.

Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace 10 at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

Then Esther bade them return Mordecai this answer, Go, 15 gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. So Mordecai went his way, and did 20 according to all that Esther had commanded him.

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of 25 the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her, What 30 wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom. And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have pre-

pared for him. Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

5 And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. Then answered Esther, and said, My petition and my request is; if I have found favour in the sight of the
10 king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

Then went Haman forth that day joyful and with a glad
15 heart. But when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them
20 of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that
25 she had prepared but myself; and to morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak
30 thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

On that night could not the king sleep, and he commanded

to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. And the king said, What⁵ honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him. And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang¹⁰ Mordecai on the gallows that he had prepared for him. And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

So Haman came in. And the king said unto him, What¹⁵ shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself? And Haman answered the king, For the man whom the king delighteth to honour, let the royal apparel be brought which²⁰ the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him²⁵ on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to³⁰ Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street

of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

And Mordecai came again to the king's gate. But Haman hastened to his house mourning, and having his head covered.
 5 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. And
 10 while they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second
 15 day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom. Then Esther the queen answered and said, If I
 20 king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's
 25 damage. Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen. And the king
 30 arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

Then the king returned out of the palace garden into the

place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face. And Harbonah, one of the chamberlains, said before the king, 5 Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath 10 pacified.

On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring, which he had 15 taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had 20 devised against the Jews. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king, and said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the 25 letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces: for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred? Then the king 30 Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it

liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

Then were the king's scribes called at that time in the
 5 third month, that is the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven
 10 provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

And he wrote in the king Ahasuerus' name, and sealed
 15 it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people
 20 and province that would assault them, both little ones and women, and to take the spoil of them for a prey, upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar. The copy of the writing for a commandment to be given
 25 in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan
 30 the palace.

And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple. And the city of Shushan rejoiced and was glad. The Jews had light,

and gladness, and joy, and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them. 5

Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews 10 had rule over them that hated them;) the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people. And all the rulers of the prov- 15 inces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater. 20

Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. And in Shushan the palace the Jews slew and destroyed five hundred men. And Parshandatha, and Dalphon, and Aspatha, and Poratha, 25 and Adalia, and Aridatha, and Parmashta, and Arisai, and Aridai, and Vajezatha, the ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

On that day the number of those that were slain in Shushan 30 the palace was brought before the king. And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's prov-

inces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done. Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows. And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons. For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey, on the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, to stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, as the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts

to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written unto them; because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to 5 destroy them; but when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows. Wherefore they called these days Purim after the name of 10 Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them, the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep 15 these two days according to their writing, and according to their appointed time every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memo- 20 rial of them perish from their seed.

Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim. And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the 25 kingdom of Ahasuerus, with words of peace and truth, to confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry. And the 30 decree of Esther confirmed these matters of Purim; and it was written in the book.

And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. And all the acts of his power and

of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto king Ahasuerus, and
5 great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

XVI

DANIEL

(Daniel ii-iii; v-vi)

And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. 5 So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

Then spake the Chaldeans to the king in Syriac, O king, live for ever: tell thy servants the dream, and we will shew 10 the interpretation. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpreta- 15 tion thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. 20 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: 25

therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, 5 lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

10 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

Then Daniel answered with counsel and wisdom to Arioch 15 the captain of the king's guard, which was gone forth to slay the wise men of Babylon: he answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, 20 and that he would show the king the interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret: that Daniel and his fellows should not perish 25 with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said,

Blessed be the name of God for ever and ever:

For wisdom and might are his:

30 And he changeth the times and the seasons:

He removeth kings, and setteth up kings:

He giveth wisdom unto the wise,

And knowledge to them that know understanding:

He revealeth the deep and secret things:
He knoweth what is in the darkness,
And the light dwelleth with him.
I thank thee, and praise thee, O thou God of my fathers,
Who hast given me wisdom and might, 5
And hast made known unto me now what we desired of thee:
For thou hast now made known unto us the king's matter.

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: 10 bring me in before the king, and I will shew unto the king the interpretation.

Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpre- 15 tation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, 20 the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, 25 O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that 30 shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thou, O king, sawest, and, behold, a great image. This

great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron
 5 and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer
 10 threshingfloors; and the wind carried them away, that no place was found for them. And the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king.

15 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art
 20 this head of gold. And after thee shall arise another kingdom, inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh
 25 all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part
 30 of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these

kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever; forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold.

The great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

10

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. 15

Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication 30

of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear
 5 the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippingeth shall the same hour be cast into the midst of a burning fiery furnace.
 10 Therefore at that time when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

15 Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all
 20 kinds of musick, shall fall down and worship the golden image: and whoso falleth not down and worshippingeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego;
 25 these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they
 30 brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego; do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sack-

but, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and 5 Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, 10 O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should 15 heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, 20 and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, 25 Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They 30 answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had
 10 passed on them.

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that
 15 they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is
 20 no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar,
 25 whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of
 30 the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace. And the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins 5 were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed 10 with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his counte- 15 nance was changed in him, and his lords were astonished.

Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy 20 kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and 25 soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will shew the interpretation. 30

Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee,

that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto
 5 me the interpretation thereof: but they could not shew the interpretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and
 10 have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to
 15 him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would
 20 he kept alive; and whom he would he set up, and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him; and he was driven from the sons of men; and his heart was made like the beasts,
 25 and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart,
 30 though thou knewest all this; but hast lifted up thyself against the Lord of heaven: and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of

brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from him; and this writing was written.

5

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

15

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old. It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents, of whom Daniel was first; that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Then these presidents and princes assembled together to

the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm
 5 decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king
 10 Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he
 15 did aforetime.

Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask
 20 a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children
 25 of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver
 30 him: and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded,

and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his 5 lords; that the purpose might not be changed concerning Daniel. Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

Then the king arose very early in the morning, and went in 10 haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for 15 ever. . My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the 20 den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den 25 of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto 30 you. I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even

unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

So this Daniel prospered in the reign of Darius, and in the
5 reign of Cyrus the Persian.

XVII

POETRY

(Job xxxviii)

Then the LORD answered Job out of the whirlwind, and
said,

Who is this that darkeneth counsel
By words without knowledge?
Gird up now thy loins like a man;
For I will demand of thee, and answer thou me. 5

Where wast thou when I laid the foundations of the earth?
Declare, if thou hast understanding.
Who hath laid the measures thereof, if thou knowest?
Or who hath stretched the line upon it?
Whereupon are the foundations thereof fastened? 10
Or who laid the corner stone thereof;
When the morning stars sang together,
And all the sons of God shouted for joy?

Or who shut up the sea with doors,
When it brake forth, as if it had issued out of the womb? 15
When I made the cloud the garment thereof,
And thick darkness a swaddlingband for it,
And brake up for it my decreed place,
And set bars and doors.
And said, Hitherto shalt thou come, but no further: 20
And here shall thy proud waves be stayed?

Hast thou commanded the morning since thy days;
 And caused the dayspring to know his place;
 That it might take hold of the ends of the earth,
 That the wicked might be shaken out of it?

5 It is turned as clay to the seal;
 And they stand as a garment.
 And from the wicked their light is withholden,
 And the high arm shall be broken.

Hast thou entered into the springs of the sea?
 10 Or hast thou walked in the search of the depth?
 Have the gates of death been opened unto thee?
 Or hast thou seen the doors of the shadow of death?
 Hast thou perceived the breadth of the earth?
 Declare if thou knowest it all.

15 Where is the way where light dwelleth?
 And as for darkness, where is the place thereof,
 That thou shouldest take it to the bound thereof,
 And that thou shouldest know the paths to the house thereof?
 Knowest thou it, because thou wast then born?
 20 Or because the number of thy days is great?

Hast thou entered into the treasures of the snow?
 Or hast thou seen the treasures of the hail,
 Which I have reserved against the time of trouble,
 Against the day of battle and war?

25 By what way is the light parted,
 Which scattereth the east wind upon the earth?
 Who hath divided a watercourse for the overflowing of waters.
 Or a way for the lightning of thunder;
 To cause it to rain on the earth, where no man is;
 30 On the wilderness, wherein there is no man;

To satisfy the desolate and waste ground;
And to cause the bud of the tender herb to spring forth?
Hath the rain a father?
Or who hath begotten the drops of dew?
Out of whose womb came the ice? 5
And the hoary frost of heaven, who hath gendered it?
The waters are hid as with a stone,
And the face of the deep is frozen.

Canst thou bind the sweet influences of Pleiades,
Or loose the bands of Orion? 10
Canst thou bring forth Mazzaroth in his season?
Or canst thou guide Arcturus with his sons?
Knowest thou the ordinances of heaven?
Canst thou set the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds, 15
That abundance of waters may cover thee?
Canst thou send lightnings, that they may go,
And say unto thee, Here we are?
Who hath put wisdom in the inward parts?
Or who hath given understanding to the heart? 20
Who can number the clouds in wisdom?
Or who can stay the bottles of heaven,
When the dust groweth into hardness,
And the clods cleave fast together?

Wilt thou hunt the prey for the lion? 25
Or fill the appetite of the young lions,
When they couch in their dens,
And abide in the covert to lie in wait?
Who provideth for the raven his food?
When his young ones cry unto God, 30
They wander for lack of meat.

PSALM VIII

O LORD our Lord,
 How excellent is thy name in all the earth !
 Who hast set thy glory above the heavens.
 Out of the mouth of babes and sucklings hast thou ordained
 strength
 5 Because of thine enemies,
 That thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers,
 The moon and the stars, which thou hast ordained ;
 What is man, that thou art mindful of him ?
 10 And the son of man, that thou visitest him ?
 For thou hast made him a little lower than the angels,
 And hast crowned him with glory and honour.
 Thou madest him to have dominion over the works of thy
 hands ;
 Thou hast put all things under his feet :
 15 All sheep and oxen,
 Yea, and the beasts of the field ;
 The fowl of the air, and the fish of the sea,
 And whatsoever passeth through the paths of the seas.

* O LORD our Lord,
 20 How excellent is thy name in all the earth !

PSALM XIX

The heavens declare the glory of God ;
 And the firmament sheweth his handywork.
 Day unto day uttereth speech,
 And night unto night sheweth knowledge.

There is no speech nor language,
Where their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun, 5
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run a race.
His going forth is from the end of the heaven,
And his circuit unto the ends of it :
And there is nothing hid from the heat thereof. 10

The law of the LORD is perfect, converting the soul :
The testimony of the LORD is sure, making wise the simple.
The statutes of the LORD are right, rejoicing the heart :
The commandment of the LORD is pure, enlightening the
eyes.
The fear of the LORD is clean, enduring for ever : 15
The judgments of the LORD are true and righteous altogether :
More to be desired are they than gold, yea, than much fine
gold :
Sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned :
And in keeping of them there is great reward. 20

Who can understand his errors ?
Cleanse thou me from secret faults.
Keep back thy servant also from presumptuous sins ;
Let them not have dominion over me :
Then shall I be upright, 25
And I shall be innocent from the great transgression.
Let the words of my mouth, and the meditation of my
heart,
Be acceptable in thy sight,
O LORD, my strength, and my redeemer.

PSALM XXIII

- The LORD is my shepherd ; I shall not want.
 He maketh me to lie down in green pastures :
 He leadeth me beside the still waters.
 He restoreth my soul :
 5 He leadeth me in the paths of righteousness for his name's
 sake.
 Yea, though I walk through the valley of the shadow of death,
 I will fear no evil : for thou art with me ;
 Thy rod and thy staff they comfort me.
 Thou preparest a table before me in the presence of mine
 enemies :
 10 Thou anointest my head with oil ;
 My cup runneth over.
 Surely goodness and mercy shall follow me all the days of my
 life :
 And I will dwell in the house of the LORD for ever.

PROVERBS

(xxiv)

- Be not thou envious against evil men,
 15 Neither desire to be with them.
 For their heart studieth destruction,
 And their lips talk of mischief.
 Through wisdom is an house builded ;
 And by understanding it is established :
 20 And by knowledge shall the chambers be filled
 With all precious and pleasant riches.
 A wise man is strong ;
 Yea, a man of knowledge increaseth strength.
 For by wise counsel thou shalt make thy war :
 25 And in multitude of counsellors there is safety.

Wisdom is too high for a fool :
He openeth not his mouth in the gate.

He that deviseth to do evil shall be called a mischievous person.

The thought of foolishness is sin :
And the scorner is an abomination to men. 5

If thou faint in the day of adversity,
Thy strength is small.

If thou forbear to deliver them that are drawn unto death,
And those that are ready to be slain ;
If thou sayest, Behold, we knew it not ; 10
Doth not he that pondereth the heart consider it ?
And he that keepeth thy soul, doth not he know it ?
And shall not he render to every man according to his works ?

My son, eat thou honey, because it is good ;
And the honeycomb, which is sweet to thy taste : 15
So shall the knowledge of wisdom be unto thy soul :
When thou hast found it, then there shall be a reward,
And thy expectation shall not be cut off.

Lay not wait, O wicked man, against the dwelling of the
righteous ;
Spoil not his resting place : 20
For a just man falleth seven times, and riseth up again :
But the wicked shall fall into mischief.

Rejoice not when thine enemy falleth,
And let not thine heart be glad when he stumbleth :
Lest the LORD see it, and it displease him, 25
And he turn away his wrath from him.

Fret not thyself because of evil men,
 Neither be thou envious at the wicked;
 For there shall be no reward to the evil man;
 The candle of the wicked shall be put out.

- 5 My son, fear thou the LORD and the king:
 And meddle not with them that are given to change:
 For their calamity shall rise suddenly;
 And who knoweth the ruin of them both?

It is not good to have respect of persons in judgment.

- 10 He that saith unto the wicked, Thou art righteous;
 Him shall the people curse, nations shall abhor him:
 But to them that rebuke him shall be delight,
 And a good blessing shall come upon them.

Every man shall kiss his lips that giveth a right answer.

- 15 Prepare thy work without,
 And make it fit for thyself in the field;
 And afterwards build thine house.

Be not a witness against thy neighbour without cause;
 And deceive not with thy lips.

- 20 Say not, I will do so to him as he hath done to me:
 I will render to the man according to his work.

- I went by the field of the slothful,
 And by the vineyard of the man void of understanding;
 And, lo, it was all grown over with thorns,
 25 And nettles had covered the face thereof,
 And the stone wall thereof was broken down.
 Then I saw, and considered it well:
 I looked upon it, and received instruction.
 Yet a little sleep, a little slumber,
 30 A little folding of the hands to sleep:
 So shall thy poverty come as one that travelleth;
 And thy want as an armed man.

ECCLESIASTES

(xi, 7-10; xii, 1-7)

Truly the light is sweet,
And a pleasant thing it is for the eyes to behold the sun :
But if a man live many years, and rejoice in them all ;
Yet let him remember the days of darkness ; for they shall be
many.
All that cometh is vanity. 5

Rejoice, O young man, in thy youth ;
And let thy heart cheer thee in the days of thy youth,
And walk in the ways of thine heart,
And in the sight of thine eyes :
But know thou, that for all these things God will bring thee 10
into judgment.
Therefore remove sorrow from thy heart,
And put away evil from thy flesh :
For childhood and youth are vanity.

Remember now thy Creator in the days of thy youth,
While the evil days come not, nor the years draw nigh, 15
When thou shalt say, I have no pleasure in them ;
While the sun, or the light, or the moon, or the stars, be not
darkened,
Nor the clouds return after the rain :
In the day when the keepers of the house shall tremble,
And the strong men shall bow themselves, 20
And the grinders cease because they are few,
And those that look out of the windows be darkened,
And the doors shall be shut in the streets,
When the sound of the grinding is low,
And he shall rise up at the voice of the bird, 25
And all the daughters of musick shall be brought low ;

Also when they shall be afraid of that which is high,
 And fear shall be in the way,
 And the almond tree shall flourish,
 And the grasshopper shall be a burden,
 5 And desire shall fail : because man goeth to his long home,
 And the mourners go about the streets :
 Or ever the silver cord be loosed,
 Or the golden bowl be broken,
 Or the pitcher be broken at the fountain,
 10 Or the wheel broken at the cistern.
 Then shall the dust return to the earth as it was :
 And the spirit shall return unto God who gave it.

SONG OF SOLOMON

(ii)

I am the rose of Sharon,
 And the lily of the valleys.
 15 As the lily among thorns,
 So is my love among the daughters.
 As the apple tree among the trees of the wood,
 So is my beloved among the sons.
 I sat down under his shadow with great delight,
 20 And his fruit was sweet to my taste.
 He brought me to the banqueting house,
 And his banner over me was love.
 Stay me with flagons, comfort me with apples :
 For I am sick of love.
 25 His left hand is under my head,
 And his right hand doth embrace me.
 I charge you, O ye daughters of Jerusalem,
 By the roes, and by the hinds of the field,
 That ye stir not up, nor awake my love,
 30 Till he please.

The voice of my beloved ! behold, he cometh
Leaping upon the mountains,
Skipping upon the hills :

My beloved is like a roe or a young hart.

Behold, he standeth behind our wall,

5

He looketh forth at the windows,

Shewing himself through the lattice.

My beloved spake, and said unto me,

Rise up, my love, my fair one, and come away.

For, lo, the winter is past,

10

The rain is over and gone ;

The flowers appear on the earth ;

The time of the singing of birds is come,

And the voice of the turtle is heard in our land ;

The fig tree putteth forth her green figs,

15

And the vines with the tender grapes give a good smell.

Arise, my love, my fair one, and come away.

O my dove, that art in the clefts of the rock,

In the secret places of the stairs,

Let me see thy countenance,

20

Let me hear thy voice ;

For sweet is thy voice, and thy countenance is comely.

Take us the foxes, the little foxes,

That spoil the vines :

For our vines have tender grapes.

25

My loveth is mine, and I am his :

He feedeth among the lilies.

Until the day break, and the shadows flee away,

Turn, my beloved, and be thou like a roe or a young hart

Upon the mountains of Bether.

30

ISAIAH

(v)

Now will I sing to my wellbeloved
 A song of my beloved touching his vineyard.
 My wellbeloved hath a vineyard
 In a very fruitful hill:

- 5 And he fenced it, and gathered out the stones thereof,
 And planted it with the choicest vine,
 And built a tower in the midst of it,
 And also made a winepress therein:
 And he looked that it should bring forth grapes,
 10 And it brought forth wild grapes.
 And now, O inhabitants of Jerusalem, and men of Judah,
 Judge, I pray you, betwixt me and my vineyard.
 What could have been done more to my vineyard, that I have
 not done in it?

- Wherefore, when I looked that it should bring forth grapes,
 15 Brought it forth wild grapes?
 And now go to; I will tell you what I will do to my vineyard:
 I will take away the hedge thereof, and it shall be eaten up;
 And break down the wall thereof, and it shall be trodden
 down:

- And I will lay it waste:
 20 It shall not be pruned, nor digged;

- But there shall come up briers and thorns:
 I will also command the clouds that they rain no rain upon it.
 For the vineyard of the LORD of hosts is the house of Israel,
 And the men of Judah his pleasant plant:
 25 And he looked for judgment, but behold oppression;
 For righteousness, but behold a cry.

Woe unto them that join house to house that lay field to
 field,

Till there be no place, that they may be placed alone in the
midst of the earth !

In mine ears said the LORD of hosts,
Of a truth many houses shall be desolate, even great and
fair, without inhabitant.

Yea, ten acres of vineyard shall yield one bath,
And the seed of an homer shall yield an ephah.

5

Woe unto them that rise up early in the morning, that they
may follow strong drink :

That continue until night, till wine inflame them !
And the harp, and the viol, the tabret, and pipe, and wine, are
in their feasts :

But they regard not the work of the LORD,
Neither consider the operation of his hands. 10
Therefore my people are gone into captivity, because they
have no knowledge :

And their honourable men are famished,
And their multitude dried up with thirst.
Therefore hell hath enlarged herself,
And opened her mouth without measure : 15

And their glory, and their multitude,
And their pomp, and he that rejoiceth, shall descend into it.
And the mean man shall be brought down,
And the mighty man shall be humbled,
And the eyes of the lofty shall be humbled : 20

But the LORD of hosts shall be exalted in judgment,
And God that is holy shall be sanctified in righteousness.
Then shall the lambs feed after their manner,
And the waste places of the fat ones shall strangers eat.

Woe unto them that draw iniquity with cords of vanity, 25
And sin as it were with a cart rope :

That say, Let him make speed, and hasten his work, that we
may see it :

And let the counsel of the Holy One of Israel

Draw nigh and come, that we may know it !

Woe unto them that call evil good, and good evil ;

5 That put darkness for light, and light for darkness ;

That put bitter for sweet, and sweet for bitter !

Woe unto them that are wise in their own eyes,

And prudent in their own sight !

Woe unto them that are mighty to drink wine,

10 And men of strength to mingle strong drink :

Which justify the wicked for reward,

And take away the righteousness of the righteous from him !

Therefore as the fire devoureth the stubble,

And the flame consumeth the chaff,

15 So their root shall be as rottenness,

And their blossom shall go up as dust :

Because they have cast away the law of the LORD of hosts,

And despised the word of the Holy One of Israel.

Therefore is the anger of the LORD kindled against his people,

20 And he hath stretched forth his hand against them, and hath
smitten them :

And the hills did tremble,

And their carcasses were torn in the midst of the streets.

For all this his anger is not turned away, but his hand is
stretched out still.

And he will lift up an ensign to the nations from far,

25 And will hiss unto them from the end of the earth :

And, behold, they shall come with speed swiftly :

None shall be weary nor stumble among them ;

None shall slumber nor sleep ;

Neither shall the girdle of their loins be loosed,

30 Nor the latchet of their shoes be broken :

Whose arrows are sharp, and all their bows bent,
 Their horses' hoofs shall be counted like flint,
 And their wheels like a whirlwind :
 Their roaring shall be like a lion,
 They shall roar like young lions : 5
 Yea, they shall roar, and lay hold of the prey,
 And shall carry it away safe, and none shall deliver it.
 And in that day they shall roar against them like the roaring
 of the sea :
 And if one look unto the land, behold darkness and sorrow,
 And the light is darkened in the heavens thereof. 10

AMOS

(v)

Hear ye this word which I take up against you,
 Even a lamentation, O house of Israel.
 The virgin of Israel is fallen ; she shall no more rise :
 She is forsaken upon her land ; there is none to raise her up.
 For thus saith the Lord God ; 15
 The city that went out by a thousand shall leave an hundred,
 And that which went forth by an hundred shall leave ten,
 to the house of Israel.
 For thus saith the LORD unto the house of Israel,
 Seek ye me, and ye shall live :
 But seek not Beth-el, nor enter into Gilgal, and pass not
 to Beer-sheba : 20
 For Gilgal shall surely go into captivity, and Beth-el shall
 come to nought.
 Seek the LORD, and ye shall live ;
 Lest he break out like fire in the house of Joseph,
 And devour it, and there be none to quench it in Beth-el.
 Ye who turn judgment to wormwood, and leave off
 righteousness in the earth, 25
 Seek him that maketh the seven stars and Orion,

And turneth the shadow of death into the morning,
 And maketh the day dark with night :
 That calleth for the waters of the sea,
 And poureth them out upon the face of the earth : The
 LORD is his name :

- 5 That strengtheneth the spoiled against the strong,
 So that the spoiled shall come against the fortress.
 They hate him that rebuketh in the gate,
 And they abhor him that speaketh uprightly.
 Forasmuch therefore as your treading is upon the poor,
 10 And ye take from him burdens of wheat :
 Ye have built houses of hewn stone, but ye shall not dwell in
 them ;
 Ye have planted pleasant vineyards, but ye shall not drink
 wine of them.
 For I know your manifold transgressions and your mighty
 sins.
 They afflict the just, they take a bribe,
 15 And they turn aside the poor in the gate from their right.
 Therefore the prudent shall keep silence in that time ; for it
 is an evil time.

- Seek good, and not evil, that ye may live :
 And so the LORD, the God of hosts, shall be with you, as ye
 have spoken.
 Hate the evil, and love the good, and establish judgment
 in the gate.
 20 It may be that the LORD God of hosts will be gracious
 Unto the remnant of Joseph.
 Therefore the LORD, the God of hosts, the Lord, saith thus ;
 Wailing shall be in all streets ;
 And they shall say in all the highways, Alas ! alas !
 25 And they shall call the husbandman to mourning,
 And such as are skilful of lamentation to wailing.

And in all vineyards shall be wailing :
For I will pass through thee, saith the LORD.

Woe unto you that desire the day of the LORD !
To what end is it for you ? the day of the LORD is darkness,
and not light.

As if a man did flee from a lion, and a bear met him ; 5
Or went into the house, and leaned his hand on the wall,
And a serpent bit him.
Shall not the day of the LORD be darkness, and not light ?
Even very dark, and no brightness in it ?

I hate, I despise your feast days, 10
And I will not smell in your solemn assemblies.
Though ye offer me burnt offerings and your meat offerings,
I will not accept them :
Neither will I regard the peace offerings of your fat beasts.
Take thou away from me the noise of thy songs ; 15
For I will not hear the melody of thy viols.
But let judgment run down as waters, and righteousness as
a mighty stream.

Have ye offered unto me sacrifices and offerings
In the wilderness forty years, O house of Israel ?
But ye have borne the tabernacle of your Moloch 20
And Chiun your images, the star of your god, which ye made
to yourselves.
Therefore will I cause you to go into captivity beyond
Damascus,
Saith the LORD, whose name is The God of hosts.

HOSEA

(xiv)

O Israel, return unto the LORD thy God ;
For thou hast fallen by thine iniquity. 25

Take with you words, and turn to the LORD :

Say unto him,

Take away all iniquity, and receive us graciously :

So will we render the calves of our lips.

5 Asshur shall not save us ;

We will not ride upon horses :

Neither will we say any more to the work of our hands, Ye
are our gods :

For in thee the fatherless findeth mercy.

I will heal their backsliding, I will love them freely :

10 For mine anger is turned away from him.

I will be as the dew unto Israel :

He shall grow as the lily,

And cast forth his roots as Lebanon.

His branches shall spread,

15 And his beauty shall be as the olive tree, and his smell as
Lebanon.

They that dwell under his shadow shall return ;

They shall revive as the corn, and grow as the vine :

The scent thereof shall be as the wine of Lebanon.

Ephraim shall say, What have I to do any more with idols ?

20 I have heard him, and observed him :

I am like a green fir tree.

From me is thy fruit found.

Who is wise, and he shall understand these things ?

Prudent, and he shall know them ?

25 For the ways of the LORD are right, and the just shall walk in
them :

But the transgressors shall fall therein.

NOTES

1 Genesis: the "origin of things." The name given to the first of the five books constituting the Pentateuch. It is the introductory book of Hebrew history, recounting the Hebrew conception of the beginning of the world, the creation of the first man and the first woman, the entrance of sin, the lives of the earliest ancestors of the race, their being chosen as the special favorites of Jehovah, the separation of the Hebrews from other tribes, and the beginnings of race unity.

2 1 his kind, i.e. its kind: *his* was the regular genitive or possessive form of the neuter pronoun "hit" in Old and Middle English. Only a few examples of "its" are found in the literature contemporary with the King James' Translation. Shakespeare uses "its" only ten times. There is no example of "its" in the Bible.

4 11 Gopher wood: probably *cypress*.

4 14 Cubits: the Hebrew cubit was approximately $1\frac{1}{2}$ feet.

5 31 second month: the Jewish second month, Ziv, corresponded generally to our May.

6 32 asswaged: old spelling of "assuaged."

7 3 seventh month: September–October.

7 4 mountains of Ararat: a general name for the highlands of Armenia. Tradition, however, has fixed the name upon one peak, Massis, which rises 17,260 feet above the sea. There, according to tradition, the ark rested after the Flood.

7 5 tenth month: Tebeth, January.

7 25 first month: the Hebrew Abib, April.

9 6 Bethel and Hai: for all geographical names and places consult a Bible Atlas. The Oxford Teacher's Bibles are furnished with adequate maps.

9 6 the place of the altar: see Genesis xii, 8, 9.

10 8–15 These early narratives are evidently written with the distinct purpose of emphasizing the idea that the ancestors of the Hebrews were specifically chosen to be the fathers of a race. Abraham is thus the "father of the faithful" in a racial sense,

10 19-30 Note the simple beauty of this idyllic oriental scene, — Abraham's running to meet the strangers, his offer of hospitality, the preparation of the viands, his standing under the tree as they ate and refreshed themselves, his accompanying them part of the way on the journey.

10 34 fetcht: old spelling for "fetched."

17 1 ten shekels: a gold shekel was worth about ten dollars in our money.

19 24 possess the gate, etc.: the gate of the city was the symbol of its strength, and to "possess the gate" was to have the city.

19 28 There is real art in the description of the meeting of Isaac and Rebekah, all the more so because of its unpremeditated naturalness. The whole chapter is a beautiful oriental romance, human in spite of the strangeness of its setting, its foreign atmosphere, its primitive oriental manners.

22 32 See under poetry, page 183, for a statement of some of the principles of Hebrew poetry.

23 25, 26 supplanted me these two times, He took away my birth-right: read Genesis xxv, 28-34.

27 24 And Jacob went on his way: Laban by deceit had caused Jacob to work seven years for each of his daughters.

31 1 generations of Jacob: history of the family of Jacob. Generation variously means the genealogy of a family, a historical period, or a record.

31 2 The story of Joseph that follows has in it almost every element of romance, — wonderful, varied and strange experiences, the rise into power of the hero, mystery, suspense, pathos, dramatic situations, and all presented with a lifelike vividness and in perfect simplicity of phrasing.

31 7 coat of many colors: made by sewing together pieces of cloth of various colors. Such a coat was highly esteemed, and the wearing of it conferred distinction. In Deborah's Song, Judges v, 30, among the chief spoils to which a conqueror might look was "a prey of divers colors of needlework," and in 2 Sam. xiii, 18, Tamar "had a garment of divers colors upon her: for with such robes were the king's daughters that were virgins apparelled." Thus this coat which Joseph wore was in fact a conventional mark of distinction, and on this account was an offense to his brethren.

33 10 twenty pieces of silver: it is not known just precisely what amount this represents. At this period coined money was probably not

in use. Silver in the form of rings, weighed out according to an agreed on standard, was a medium of exchange.

33 28 Pharaoh: this was the generic title of the kings of Egypt, just as we now speak of the Kaiser of Germany, the Czar of Russia. It is impossible to identify with certainty the Pharaoh in this case with any particular king. Some ancient historians, however, Eusebius, for example, affirm that the Pharaoh of Jacob and Joseph was the Shepherd King Aphophis, who may have ruled from about B.C. 1876 to B.C. 1850.

35 6 out of the dungeon: read Genesis xxxix and xl. Through an unjust, unworthy charge, Joseph had lost the favor of his master and had been thrown into prison.

36 30 took off his ring: this amounted to investing Joseph with royal authority.

37 4 Zaphnath-paaneah: various interpretations have been given to this title, or name, which Pharaoh conferred on Joseph, — “the revealer of a secret,” “the preserver of the age,” “the saviour of the living.”

40 25 straitly: closely, searchingly.

42 6-7 against Joseph came at noon: archaic use of “against” as a conjunction. They made ready for Joseph’s coming at noon.

42 28-30 It was a sign of favor for one high in rank to send a portion from his table. A double portion was a mark of special favor, and for Joseph thus to single Benjamin out with five portions was an extraordinary expression of favor.

43 28 wot ye not: know you not. Obsolete form from “to wit,” to know.

45 19 earing: plowing. Old English verb *erian*, to plow. It is probable that this is the root idea in the word ear-th.

46 13 the fat of the land: the fat of the animals used in the sacrifices was forbidden to be eaten because, being the richest part, it was supposed to be especially pleasing to Jehovah. Hence to live on “the fat of the land” was to live on its richest, its choicest products, and, figuratively, to live in the best state.

48 14 Joseph fell upon his father’s face: read Genesis xlviii and xlix.

49 2 threshing floor of Atad: the Hebrew threshing floor was a circular piece of hard ground from 50 to 100 feet in diameter. They were therefore fixed places, open to common use, and having distinguishing names.

51 Exodus: "The going out," the deliverance of the Hebrews from their Egyptian oppressors. After the death of Joseph the Hebrews greatly multiplied in numbers, and possessing some of the best parts of the rich valley of the Nile, they prospered till they seemed a menace to the Egyptians who had favored them so liberally. Their sojourn in Egypt also represents an important step in their race development. They learned the arts of civilization, and passed from the nomadic shepherd stage of life into the agricultural stage.

51 9 Pharaoh: this first Pharaoh is called "the Pharaoh of the Oppression"; the second "the Pharaoh of the Exodus." The first began the persecution of the Hebrews, the latter completed it. Just who these Pharaohs were cannot be determined with certainty. They are conjectured to be Ramses II and Ramses III. The date of the Exodus has been assigned to about the year 1200 B.C.

51 9 Pithom and Raamses: the former is supposed to be the town of Patumos in the eastern part of lower Egypt, mentioned by Herodotus; the latter is a town in the district of Ramses in the land of Goshen.

51 23 to wit: old verb meaning "to know."

52 31 land of Midian: Midian was the son of Abraham and Keturah (Gen. xxv, 2) and the founder of the Midianites, or Arabs. The particular part of the district into which Moses fled was in the neighborhood of Mount Sinai.

54 24 I am that I am: usually accepted as giving the etymological meaning of Jehovah; that is, He is spirit, the one Supreme Eternal Being.

58 11 the tale of the bricks: the number of the bricks, particularly a certain number allotted as a task. Consult dictionary.

60 18 one plague more: read Exodus vii-x.

60 32 maidservant that is behind the mill: grinding at the hand-mill was the employment of women and slaves.

61 21 the household be too little for the lamb: according to the Jewish historian Josephus, at least ten persons were required to make up the communion company to eat of the lamb.

61 34 sodden: perfect participle of seeth, to boil.

63 6 a bunch of hyssop: this is the Greek name of an aromatic medicinal plant. But it is not at all certain that the plant mentioned here is the same. The Biblical hyssop probably refers to several different species.

63 8 bason: obsolete for basin.

64 32 harnessed: fully equipped.

67 31 See note on Hebrew poetry below.

70 9 **And they came to Elim**: read the following chapters, beginning with xvi, narrating the further journeyings through the wilderness to the "Promised Land."

72 Joshua: the first of the great warrior leaders of Israel, the courageous conqueror of the land they were to inherit. He received his commission from Moses. Read Deuteronomy xxxi, 7, 14, 23.

72 5 **as thou didst unto Jericho**: read Joshua vi.

73 17 **wist**: obsolete imperfect tense of old verb *witan*, to know. See note above.

75 15 **conversant**: strangers dwelling among them at the time.

75 25 **wine bottles, old and rent**: the bottles were made of goatskins.

75 26 **clouted upon their feet**: the sandals were probably tied with old ragged pieces of cloth.

78 Judges: a series of narratives recording largely the deeds and exploits of early Hebrew heroes.

78 8-9 **she judged Israel at that time**: the so-called "judges" were not elected, but by right of a leadership due to heroic achievement they exercised a kind of local rule. Deborah's "judgeship" is evidently of this sort.

81 8 **white asses**: these were held in high esteem, being used in triumphal processions, and by persons in authority.

81 10 **noise of archers in the places of drawing water**: delivered from the dangers of war, particularly from ambushade.

82 14 **took no gain of money**: took no plunder.

82 21 **horse-hoofs broken by means of the pransings**: the horses were unshod, and in the wild haste of the retreat their hoofs were broken. Poetic manner of emphasizing the confusion of the retreat.

83 10-19 Note the irony in the questions.

84 23 **drave**: old past tense of drive.

85 6 **threshed wheat by the winepress**: in a winepress, not in the open threshing floor, for fear of the enemy.

86 12 **altar of Baal**: the name of the chief deity of the Canaanitish and Phœnician peoples. The frequency with which it occurs as a prefix or suffix in geographical or local names shows how widespread was the worship of Baal and how early the Israelites were corrupted by it.

86 12-13 **cut down the grove**: the word "grove" usually designates a wooden image of the Phœnician goddess Asherah, probably set up on an upright pole.

86 14 in the ordered place: "in the orderly manner" (American Revised Version).

92 16 Israel sent messengers: read Numbers xx, 14-21.

92 25 Sihon: read in this connection Deuteronomy ii, 26-35, and Numbers xxi, 21-35.

93 4 Chemosh: the god of the Moabites and the Ammonites. Human beings were sacrificed to him.

93 7 Balak: for the interesting account of Balak and Balaam in their relations with the wandering Israelites, read Numbers xxii-xxiii.

93 30-31 plain of the vineyards: translation of Abel-Carmaim, the name of an Amorite village.

98 21 standing corn: corn in the Old Testament means grain,—barley, wheat.

99 25 Ramath-lehi: this has been interpreted to mean "the heaving of the Jaw-bone." But as the word "Ramath" occurs often as a place name, meaning height, the phrase probably means simply "hill of Lehi," hill of the Jaw-bone.

99 30 in the jaw: that is, in Lehi, the hill of the Jaw-bone.

99 32 Enhakkore: "The fount of him that cried."

101 7-12 If thou weavest, etc.: Samson's locks were woven, as it were, on the hand-loom.

101 19 Nazarite: a man consecrated to the service of God. The consecration began before he was born. Among other things a Nazarite should neither cut his hair nor touch any intoxicating drinks.

102 3 Dagon: the chief god of the Philistines and also of other seafaring tribes along the Mediterranean. He was represented as part man and part fish. The most famous temple of Dagon was at Gaza.

106 9 vinegar: a kind of sour wine.

108 7 six measures of barley: a measure was a seah, approximately a gallon and a half.

109 12 the gate of his place: the gate of an ancient city was an important public place. Here the "gate" stands for the city. It is as if Boaz said that the name of the dead should not be forgotten in his native city.

110 3 a mighty man of power: a man of great wealth.

111 6 now called a prophet: three words were used in the Old Testament for Seer, Prophet,—*Nabi*, from a verb meaning "to bubble forth as a fountain," *roeh* and *chozeh* from verbs meaning "to see." *Nabi* is the older word and continued in use alongside of the other two.

There has been much discussion among Biblical scholars as to the distinction in meaning between the three words. It seems pretty certain, however, that they mean the same thing, that is, one through whom God speaks either by vision (*roeh, chozeh*) or by the outwelling of his spirit (*Nabi*).

111 15 high place: it was a custom, constantly referred to in the Old Testament, to select elevated places for building altars and making sacrifices.

112 15 shoulder: the portion reserved for the priest. Samuel was thus greatly honoring Saul.

112 21-22 top of the house: the roof of the Eastern house was usually flat, made of straw and plaster. It was a place not only for sleeping and recreation, but also for worship.

112 23 spring of the day: early part of the day.

115 7 children of Belial: Belial is usually translated as a proper name. It seems, however, to mean "worthlessness," "lawlessness," and "a child, a son, a man of Belial" is the Hebrew way of designating a wicked, dissolute fellow.

127 22-27 This incident is used by the poet Robert Browning as the basis of his "Saul."

128 4-5 six cubits and a span: the Hebrew cubit was approximately one foot and six inches, and the "span" about nine inches.

128 7 five thousand shekels of brass: a shekel weighed about two hundred and fifty grains.

129 3 take their pledge: bring back some token that they are alive and well.

129 11 carriage: left his "baggage," *i.e.* what he had brought with him. It is said that only once in the Old Testament do the Hebrew words usually translated by "carriage" mean a wagon, a cart. They mean "vessels," "baggage," "stuff."

136 29 David exceeded: "David wept loudly."

139 11 the use of the bow . . . the book of Jasher: better translated "the song of the bow." The book of Jasher is mentioned in only one other place in the Old Testament, Joshua x, 13. Just what it was is quite uncertain, and has been the subject of various conjectures. The word Jasher means "upright," the Book of the Upright. It may have been a kind of patriotic song book, from which this song was taken. Consult Bible Dictionary.

140 12 After this: read 2 Samuel xiv. Absalom had slain Amnon,

his half-brother, for a gross indignity to his sister Tamar. For two years David had refused to see him.

146 14 Adonijah: David's fourth son.

149 31-32 caught hold on the horns of the altar: on each corner of the altar were hornlike projections symbolizing the might of Jehovah. To lay hold upon them in faith was to claim his protection. Hence the altar became a place of refuge.

150 27 Barzillai: see 2 Samuel xix, 31-39.

150 30 Shimei: see 2 Samuel xvi, 5, and xix, 16.

152 1 Ahasuerus: some scholars have identified him with the Persian king Xerxes, the invader of Greece.

154 28-29 Hadassah: Esther's Hebrew name. It means "Myrtle." Esther, her Persian name, means "Star."

156 4-5 made a release to the provinces: probably remitted part of their taxes in honor of his marriage.

156 19-20 the book of the Chronicles before the King: the royal annals. The Persian kings had annals, chronicles of their reigns kept, and these were read to them from time to time. See **161 1-2**.

157 7 they cast Pur: the origin of the feast of *Purim*, commemorating the escape of the Jews from the destruction planned by Haman. *Pur* is a Persian word, meaning "lots." Haman was casting lots to determine the best time for their destruction. See **166 25**.

169 1 Nebuchadnezzar: a great soldier, conqueror and builder who probably came to the throne about B.C. 604.

169 4 magicians, etc.: all who dealt in any way in magic, charms, incantations, divination. The practice of the magic arts was common to the Eastern peoples by whom the Hebrews were surrounded. Their own laws forbade their practice of them; but in this, as in other things, they were corrupted by their surroundings. The Chaldeans were especially famous for their skill, particularly in the interpretation of dreams.

170 11 wise men: magicians, diviners.

170 15 which: "which" came into use as a personal relative before "who." It was only after the sixteenth century that the latter became of common use. For example, it is used only a few times in Shakespeare and in the Bible.

171 30 but for their sakes, etc.: not for my sake; but it is revealed only that it might be made known to the king; that is, for the sake of those who intend to reveal it to the king.

173 22 but Daniel sat at the gate of the king: ruled as the representative of the king. The open space near the gates of the city was the place where the king sat to decide questions, receive petitions, and administer justice, — the functions Daniel performed in Babylon.

174 17 O king, live forever: a conventional form of reverential oriental address.

175 7 we are not careful to answer thee: do not hesitate to answer thee.

175 20 hosen: old form of plural. Compare oxen.

175 28 astonied: archaic form for astonished.

176 23 Belshazzar: read Daniel iv.

179 9 Peres: singular form of Upharsin.

181 28 or ever: obsolete for "before." Or is the old English *aer*, "ere."

183 Hebrew Poetry: judging from the amount of poetry preserved in the Old Testament, we must infer that the Hebrews had a very considerable body of poetic literature. With them, as with other peoples, it is probable that their most primitive literary form was poetic. While almost all that is represented in the Old Testament is religious in character, it is certain that other experiences were represented in their poetic literature, — love, war, and festival occasions, — other than religious. As to form and mood it is almost altogether lyric in character; that is, the rhythmic expression of strong personal emotion. The Hebrew temperament seemed too intensely subjective to produce a drama, though Job and the Song of Solomon have some dramatic features. The technical element of this poetry was that of parallelism; that is, the couplet was made up of two lines of the same or nearly the same length and the second line was related to the first in several ways, — it might repeat the thought, it might be in contrast to it, it might expand or supplement it, and it might give an emphatic climax to the thought of the first. While the two-line verse, with the second line related to the other in one of these ways, is the prevailing form, yet stanzas of three and even four lines are not infrequent. The Hebrew used these forms not only for strictly lyric poetry, but also in such books as Ecclesiastes and Proverbs, where proverbial wisdom is appropriately expressed in distichs. This kind of poetry is called gnomic, and Hebrew literature is particularly rich in it. The prophets also, under great stress of emotion, often reach a lyric strain, when their rhythmic prose takes on the poetic form.

184 2-6 A bold poetic use of the approach of light at dawn over the

earth. The dayspring (dawn), as it were, takes hold of the corners of the world as if it were a garment and shakes the wicked out, because they cannot endure the light; the earth receives the impress of its light as clay does that of a seal, and all things stand forth as a garment of beauty.

185 9 *sweet influences of the Pleiades . . . bands of Orion*: consult any classical dictionary.

185 11 *Mazzaroth*: probably the twelve signs of the zodiac.

193 19 *In the secret places of the stairs*: "in the covert of the steep place" (American Revised Version).

195 4-5 *bath*: about nine gallons. An *homer*, ten ephahs, shall yield only one ephah, nine gallons.

195 25-26 *Cords of vanity: Sin as it were with a cart rope*: vivid poetic way of picturing the power of sin. There is a Rabbinic saying (the Rabbins were the later Hebrew commentators), which throws light on this passage: "An evil inclination is at first like a fine hairstring, but the finishing is like a cart rope."

200 4 *calves of our lips*: instead of the sacrifice of calves which we are accustomed to offer upon our altars, being now in exile, we can only offer a sacrifice of praise from our lips. The American Revised Version gives it thus: "So will we render as bullocks the offering of our lips."

200 5 *Asshur*: Assyria.

QUESTIONS FOR DISCUSSION

THE HISTORY OF THE ENGLISH BIBLE

(See Introduction)

1. Look up in a dictionary or encyclopedia the derivation of the word "Bible" and note the development of its present meaning. Make a list of five English words that come from the same root.

2. What was the original language of the Bible? Why was it translated into Greek and into Latin?

3. There is an interesting account of Cædmon in Long's "English Literature" (pp. 33-36). Read this or some similar account and be ready to give the class a summary of what you have read.

4. Describe and contrast the works of Wycliffe and Tindale. Which added the more to the literary value of the Bible?

5. What is meant by the "Authorized Version"? By what other name is it often called, and why? In what year did it appear?

6. Can you name other versions of the Bible in use today?

THE CREATION

1. This account is one of the best examples of condensed narrative to be found anywhere in literature. Study it to see why. Point out the elements that make it a complete narrative: the setting, the inciting force, the climax, and the conclusion.

2. Outline briefly what is done on each of the six days of the creation.

3. Look up the derivation of the word "sabbath"; then compare it with the last paragraph of the text. Is the name "Sabbath" used at all now? Discuss the origin of the words "Sunday" and "Saturday." College professors are often granted a "sabbatical year." How often does it occur? By derivation, how should it be spent? What significance had the term "sabbatical year" in Bible days?

4. Do you like the repetition of certain phrases, such as "And God said," "and God saw that it was good," "And the evening and the morning were . . ." ? Should you like to have them omitted? Do you remember similar repetitions in Homer's "Odyssey"? Can you see any reason why such repetitions should appear in both places?

THE FLOOD

1. "And Noah walked with God." This concise statement is very significant. What does it mean? In what ways is it particularly expressive?

2. We are told that Noah was six hundred years old at the time of the Flood. Do you think that the people of his day counted time as we do? (Consult an encyclopedia.) In what other ways might they have reckoned? How did the American Indian note the passing of time?

3. Retell in your own words the ways by which Noah found out when the Flood had abated. What qualities in Noah does this description show?

4. Consult an encyclopedia on the subject of the ancient regard for the olive tree. Do you remember any other ancient narratives in which the olive tree or olive branch is mentioned?

ABRAHAM AND LOT

1. In this narrative we have an excellent picture of the tribal life of a nomadic people. Point out the customs that are mentioned referring to (1) their care of the flocks; (2) their treatment of guests; (3) their belief in God.

2. Contrast the two pictures of the plain of Jordan. For comparison, read Scott's description in "The Talisman," chap. i.

3. Give an imaginary biography of the girlhood of Lot's wife which might account for her disobedience. Do you think her punishment was too severe? Is there any historical explanation of the reference to a "pillar of salt"?

4. Many famous artists have used this episode as a subject for paintings. Can you find copies of any of these pictures?

ISAAC AND REBEKAH

1. What characteristics made Abraham a great leader? What indication is there that, in spite of being blessed "in all things," he was not entirely happy in his old age? What feeling is shown by his refusal to allow Isaac to be taken back to his own people?

2. Make a word picture of Rebekah as you see her first. Put in all the vivid details possible.

3. The story of the wooing of Rebekah for Isaac gives us a very good picture of marriage customs and of the position of women in the family life. Retell the story.

JACOB AND ESAU

1. Contrast the two brothers in appearance and in character. Which was evidently the favorite of each parent? Can you tell why?

2. If possible, justify Rebekah's deception of her husband.

3. Retell Jacob's dream to bring out its beauty. Do you know a popular tradition concerning the stone which served as a pillow for Jacob? If not, try to find the story.

4. From this chapter and the preceding one give a character sketch of Rebekah. Did she change as she grew older, or do we find the same traits in both pictures of her?

JOSEPH AND HIS BRETHREN

1. Notice here the ancient belief in the interpretation of dreams. Was this confined to the Hebrew people? Does anyone believe seriously in dreams today? Retell Pharaoh's dreams and Joseph's interpretation.

2. This is one of the most dramatic of the Bible stories. What seems to you its most dramatic incident? Arrange with one or more members of the class to dramatize this incident, or, if you prefer, give it yourself as a monologue.

3. One of the earliest specimens of pure oratory found anywhere in literature is the petition of Judah to his unknown brother Joseph (page 44). Study this carefully and be prepared to read it aloud.

MOSES AND THE EXODUS FROM EGYPT

1. Outline briefly the chief events of this story.
2. Name two ways in which God showed himself to Moses.
3. Explain the origin of the Jewish feast of the Passover. What were the directions for its observance? By whom and how is it now observed?
4. Probably you have already noticed the frequent repetition of the number *seven*. This is sometimes called the "perfect number"; can you find out why? Go back over the stories already read and list the places in which *seven* has been used. Keep the list and add to it as you read the other stories. Notice also whether any other numbers are used in a similar way.
5. Briefly summarize the story of the sojourn in Egypt. In what ways was their stay there of advantage to the Israelites? What incident in their journey out of Egypt is most dramatic? What does it show of their characteristics as a race?
6. Contrast the style of the song of Moses with that of the prose narrative.

JOSHUA

1. As a warrior and a ruler what traits of character does Joshua show? Compare his character with that of Moses.
2. Discuss Joshua's treatment of the people of Gibeon.

DEBORAH, BARAK, AND Jael

For many years Moses and Joshua had held the tribes of Israel together by the strength of their rule. When Joshua grew old, however, he saw that it would be impossible for him to establish a successor as Moses had done, because each tribe was now too much concerned with its own affairs to consider the welfare of the nation as a whole. A period of unrest and warfare followed, in which the enemies of the Israelites sought to reduce them to tributaries. During this time there was no one ruler over them, but in different tribes courageous leaders sprang up. These were known as "judges," although their power was military rather than judicial. The next three narratives tell of some of these judges.

1. Who was Deborah and by what power did she control the people? Notice the very oriental touch given in the description of her home.

2. Tell the story of Jael and Sisera. Justify, if you can, the cruelty of Jael.

3. "She brought forth butter in a lordly dish." What is there about this line that makes it particularly expressive?

4. With what feeling do you read the last stanza of this poem — "The mother of Sisera looked out at a window —"? But remember this is Deborah's song; with what feeling would *she* sing it?

5. "And the land had rest forty years." How does this line add to the literary structure of the story?

GIDEON

1. By what three different signs did God show himself to Gideon?

2. Find two good similes in the description of the host of the Midianites and the Amalekites. Explain the similes.

JEPHTHAH

1. Describe Jephthah's daughter as you imagine her. How old do you think she was? What hints are there as to her appearance and character?

2. On page 94, notice the repetition of the same idea: "she was his only child; beside her he had neither son nor daughter." Does this add anything to the story? Find other examples of the same kind in the story.

SAMSON

1. Name some of the ways by which Samson proved his great strength.

2. Compare Jael and Delilah. Which seems to you the more cruel? Why?

3. Milton has made Samson's story the theme of a tragic poem. Do you know the title of it and the meaning of the title? There is also an opera on this same theme; what is it called and who wrote it?

RUTH

1. Here is another story filled with the atmosphere of the patriarchal days. Describe the customs of the harvesting season, especially that of gleaning.

2. We must remember that in going with Naomi her daughter-in-law was putting herself in just the position from which Naomi was escaping, that of a childless widow in a strange land. Do you blame Orpah for not going with Naomi?

3. What is the central theme of the story? Express it in one sentence.

4. The story naturally divides into four scenes. Outline each.

5. Keats, in his "Ode to a Nightingale," speaks of

the sad heart of Ruth, when, sick for home,
She stood in tears amid the alien corn.

Many artists have chosen this as a subject for paintings. Do you know any of them?

SAMUEL, SAUL, AND DAVID

1. This chapter contains many different incidents. List the most important.

2. The Hebrew people were very fond of music. Go back over the stories read and count up the references to music as a means of expressing joy. Here we have another use. Why was David called in to play to Saul? What effect had his playing? Compare this with the present use of music in the treatment of mental sickness.

3. Read Robert Browning's poem "Saul" and compare it with the Bible narrative. Which seems to you the more expressive of the real feelings of the characters? Which do you like better?

4. Tell the story of David and Jonathan. What is the meaning of the statement that "the soul of Jonathan was knit with the soul of David"? Do you like this expression? Do you know the story of Damon and Pythias, another example of the friendship of two men? Can you name other examples in fiction, history, or present-day life?

5. Which incidents in the life of David make him seem most real to you? Retell the one that you like best, trying to bring out the characteristics shown by it.

ESTHER

1. Re-read the story of Ruth. In parallel columns list the points of resemblance and of difference between her life story and that of Esther. Which is the more dramatic? Which heroine do you like the better? Why?

2. Outline the story of Esther as you would arrange it for dramatization.

3. "Now it came to pass . . . the golden sceptre that was in his hand" (p 159). These few lines describe, without any dramatic emphasis whatever, one of the most crucial moments in the life of Queen Esther and her people. Retell this incident with more dramatic effect.

4. According to this account, what is the origin of the Jewish feast of Purim?

5. Justify Esther for her demand that Haman's ten sons be hanged on the gallows.

DANIEL

1. In what way is the story of Daniel similar to that of Esther? to that of Joshua?

2. Select three dramatic incidents in the life of Daniel and retell them to bring out the qualities of mind shown by him in each case.

THE POETRY

In reading the poetic selections we must bear in mind that our English Bible is after all a translation, and that in the process of translation two important changes have occurred: the verse form of the original Hebrew has been lost, and many of the most picturesque figures of speech have lost their significance because of the different environment in which we live today. For example, "a fruitful vine in the innermost part of the house" conveys little

meaning to us; yet to the Easterner, whose house was built around an inner court in which grew flowers and fruits, the suggestion was evident. In spite of these difficulties, however, the beauty of the poetry persists through the translation.

Before answering the questions which follow, read carefully the note on Hebrew poetry given on page 209 of this book. Then re-read all the poetic selections given in the text.

1. What is a lyric? Name at least four different types to be found here and choose one selection of each type.

2. Which of the selections have a narrative element? a dramatic element?

3. Select and explain three good examples of parallelism. If possible, choose examples which show different forms of parallelism.

4. Find five examples of figurative language which probably meant more in the original language than they do in English. Find also some expressions that refer to customs of that period.

5. Commit to memory at least ten lines that you like.

GENERAL REVIEW QUESTIONS

Literary Style

1. It has often been said that the Bible is not a single book but a whole library in which one may find all the different types of literature. There are historical narratives, biographies, lyrics expressing many different emotions, and even philosophical essays and sermons. List the selections that you have read, classifying each as you think best. You will undoubtedly add to the types named here or divide them into subclasses.

2. What do you consider the most necessary qualities to make a piece of literature endure? Have the Old Testament narratives these qualities?

3. Discuss the peculiar characteristics of the Old Testament language, those qualities that have given it an individuality always recognized, often imitated, but never surpassed. Illustrate your meaning whenever possible with quotations from the text.

4. We know that, like the "Odyssey" and other ancient writings, the Bible stories were handed down from one generation to another by story-tellers long before they were put into written form. Point out some of the results of this in the language used. Do you think these qualities detract in any way from the literary value?

Influence of the Bible on English Literature

1. Professor Albert S. Cook, in his essay on "The Influence of Biblical upon Modern English Literature," says: "It would be worth while to read the Bible carefully and repeatedly, if only as a key to modern culture, for to those who are unfamiliar with its teachings and its diction much that is best in the English literature of the present century is a sealed book." Discuss this statement, giving definite illustrations whenever possible.

2. As an example of a poem that shows direct influence of the Bible, read "The Cotter's Saturday Night," by Robert Burns.

Make a list of the Bible references and quotations. Are there any unfamiliar to you? If so, look them up and be ready to explain them to the class.

3. Take one of the plays of Shakespeare with which you are familiar ("The Merchant of Venice" is a good one) and read it through for references to the Old Testament stories in this book. Which ones do you find there? Did their use add interest to the play?

4. Make a list of ten or more common expressions in daily use which came originally from the Bible.

5. It would be interesting now for you to be on the watch for Biblical quotations or references in your reading or in the conversation of your friends. It is surprising how often the newspapers make use of them; book titles also give us many examples. A list in your notebook would be a convenient way of recording them.

